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A Weekly Record of its News, its Work, and its Thought.

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I am so thankful that Mrs. Wymen told her experience in your columns last month. My husband has been sick, and we have several small children, and I had to do something. Mrs. Wymen's success with the plater led me to believe that I could make a little money too. I obtained a plater for $5, and have been plating for the last three weeks, as I could find the time to leave the house, and have made $36 50. I would not have believed that it was so easy to make money with the plating machine. Everybody has a little work they want done, and I sold two plating machines and made $5 apiece on them to friends who wanted them for their children. Any one can plate and anybody can succeed, as I have done. There is no experience needed. My husband says when he gets well he is going into the plating business. Any one can obtain circulars by addressing H F. Delno & Co., Columbus, Ohio where I got my machine. MRS. TORRY.

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Correspondence invited. Address Tabor Block Denver, Colo., or 258 Broadway, New York.

The Living Church.

SATURDAY, MARCH 5, 1892.

THE LORD'S PRAYER ECHOED.

BY THE REV. JOSEPH W. MURPHY.

If any be distressed, and fain would gather
Sweet comfort, let him haste unto
OUR FATHER.

For we of hope and help are quite bereaven,
Except Thou succor us,
WHO ART IN HEAVEN.

Thou showest mercy, therefore for the same
We praise Thee, singing
HALLOWED BE THY NAME.

Of all our miseries cast up the sum;
Show us Thy joys, and let
THY KINGDOM COME.

We mortal are, inconstant from our birth:
Thou constant art;
THY WILL BE DONE ON EARTH.

Thou madest the earth, and stars, and planets seven;
Thy name be hallowed here
AS 'TIS IN HEAVEN.

Nothing we have to use, our debts to pay,
Except Thou give it us,—
GIVE US THIS DAY

Wherewith to clothe us, wherewith to be fed,
For without Thee we lack
OUR DAILY BREAD.

We want, but want not faults, for no day passes
But we do sin;
FORGIVE US OUR TRESPASSES.

No man from sinning ever free did live;
Forgive us, Lord, our sins,
AS WE FORGIVE.

If we repent our faults, Thou ne'er disdain'st us;
So we must pardon
THEM THAT TRESPASS AGAINST US.

Thou know'st our frailty, Thou from sin hast freed us.
Direct us always in Thy path,
AND LEAD US,

Us, Thine own people and Thy chosen nation,
Into all truth,
NOT INTO TEMPTATION.

Thou, of all graces the most gracious Giver,
Suffer us not to wander,
BUT DELIVER

Us from the fierce assaults of world, and devil,
And flesh; so shall Thou free
US FROM ALL EVIL.

To these petitions let both priest and laymen,
With one consent of heart and voice, say
AMEN.

WE printed a very large edition of our pre-Lenten issue last week, but it is already exhausted, and we are not able to fill any more orders for it.

MR. SPURGEON'S sermons are one of the literary wonders of the day; they appeared in regular weekly numbers for a period of thirty-seven years. The entire collection comprises no less than 2236 sermons.

DR. VAUGHAN, of Salford, will probably succeed the late Cardinal Manning as Archbishop of Westminster. Dr. Vaughan is not only an ecclesiastic, but a landowner and a newspaper proprietor, for he is owner of *The Tablet*, and lord of the manor of Courtfield, near Ross, in Herefordshire.

SEVERAL correspondents have called our attention to letters from Father Puller and Lord Halifax which have appeared recently in *The Guardian*, of London. The purport of our friends' letters are to the effect that if the Church or the bishops had known the facts, the results of a recent episcopal election would have been different. We desire to say that these facts were well known to the Church, having been stated in our columns We called attention to them repeatedly. It is too late now to plead ignorance of them.

THE Dean and Chapter of Lichfield Cathedral have decided to appeal for £20,000 to complete the restoration of the edifice, on which work about £80,000 has already been expended. The principal work proposed to be done is the repair of the central tower and spire, and the raising of the roof to the original pitch.

THE Bishop of Gloucester and Bristol has replied to the protest against his acceptance of a mitre, pastoral staff, and cope, by saying he accepted these for himself and successors in the see of Bristol as ecclesiastical ornaments. For him to undertake not to use them and not to hand them down would be disrespectful to the donors and a course it was impossible for him to adopt.

IT is said that the evangelists, Moody and Sankey, have had their indignation aroused by an announcement made by the minister at Blairgowrie last Sunday. The worthy clergyman said to his congregation: "As Messrs. Moody and Sankey will be in this church next Wednesday, I advise any of you who have valuable Bibles or hymn books in your pews to carry them home and leave them there until the next Sunday."

IT has become an annual custom to commemorate the anniversary of King Charles the Martyr, at St. Margaret Pattens, in Rood-lane, of which Wagstaffe, the non-juror, was at one time rector. On the eve, this year, the service for the day, formerly in the Book of Common Prayer, was restored, a sermon appropriate to the occasion being preached by the Rev. J. Frampton. On Saturday there was High Celebration at noon.

MR. ROCKEFELLER has added to his generous endowment of the new Chicago University by the gift of a million dollars in U. S. bonds, making the sum of his benefaction $2,600,000. The entire endowment is $4,000,000, the largest ever known for the inception of an institution. May such generosity inspire Churchmen to emulation. What a glorious future would open out for Racine, for instance, if the Church had a Rockefeller.

THE last lineal descendant of the author of "Robinson Crusoe," lives at Bishops Stratford, and is in receipt of out-door relief from the Chelmsford Union. He is in his seventy-first year, and is paralyzed and nearly blind. James W. Defoe, for that is the name of the poor old man, had three sons, each of whom were christened Daniel. Two of them died, and the third is a sailor. His last letter to his father was dated from Iquiqui, Chili.

The War Cry of Feb. 6th contains an exhortation, presumably from "General" Booth, to the Salvationists on the duty of Confession. After urging that duty in general terms, the writer, in answer to the question: Is Confession necessary in every case? replies: "Tell your sin to your captain, or find out some officer or friend in whose heart or judgment you can confide, and tell it in the ear of that brother or sister, as the case may be, but it may be necessary for you to confess in some form."

A CONTEMPORARY says:—"At the two evening Confirmations at St. Mary's Cathedral, Edinburgh, the Bishop used the Scottish rite, now authorized by the canons of 1890; and it is needless to say how much more impressive this rite is than the bare and bald form in the English Book of Common Prayer. From the earliest days Confirmation was always accompanied with the solemn use of the sign of the Cross, and the recital of the candidate's Christian name or names. Even in the last century it was the custom in Scotland at Confirmation to use the chrism for the solemn rite of Confirmation, for in the journals of Bishop Forbes, lately published, we find constant mention of this."

ANECDOTES of the late Mr. Spurgeon are abundant. The following is told to illustrate his ready wit: Three young fellows came in and settled themselves conspicuously in the gallery with their hats on. In vain the officials requested them to uncover. Of course Mr. Spurgeon's eye was soon upon them, and, leading his discourse round to the respect which all Christians are bound to show for the feelings of others, "My friends," he said, "the other day I went into a Jewish synagogue, and I naturally uncovered my head; but on looking round I perceived that all the rest wore their hats; and so, not wishing to offend against what I supposed to be their reverent practice, though contrary to my own, I conformed to Jewish use and put my hat on. I will now ask those three young Jews up in the gallery to show the same deference to our Christian practice in the house of God as I was prepared to show them when I visited their synagogue, and take off their hats." Seldom has there been a rebuke so genial, so witty, and so just!

THE Rev. George Arbuthnot, vicar of Stratford-on-Avon, writes that the restoration of Shakespeare's church has been completed at the expense of the committee of Stratford ladies. The worn-out pavement has been relaid, the whitewashed walls have been scraped, and the windows, from which the last traces of ancient glass were removed in 1791, have been filled with beautiful modern glass; the tomb of Thomas Balsall, who re-edified the choir, has been restored; the paneling behind the stalls, which had disappeared altogether, has been replaced; and last, but by no means least, the altar slab of St. Thomas of Canterbury's chapel, erected by John de Stratford, Archbishop of Canterbury, has been recovered from the place where it has lain hid since the Reformation, and is now used as the high altar.

SOME interesting and valuable statistics may be looked for in the forthcoming "Official Year-book of the Church of England," now in the press. The Hon. Editor has been for some time carefully collecting detailed returns in accordance with the directions laid down by the convocations of Canterbury and York, and the result of his long and arduous labors will be summarized in the next "Official Year-book." Among the particulars will be the statement exhibiting the sums, as far as they could be ascertained, voluntarily contributed for the purposes of Church extension during 1890. The returns from the thirty-four English and Welsh dioceses show that the total sum of nearly £1,609,000 was contributed (exclusive of any grants from societies or endowments) for church building and restoration, burial grounds, endowments of parishes, and building parsonage houses. The largest amount, £211,745, was raised in London, and the smallest, £602, in Sodor and Man. Over £130,000 were raised in the four Welsh dioceses for the purposes stated—a crushing refutation of one of the many calumnies circulated by the evil-tongued Liberationists.

THE Rev. Richard W. Randall, Canon of Bristol, and vicar of All Saints, has been appointed Dean of Chichester, in succession to Dr. Pigou, Dean of Bristol. The new dean graduated at Christ church in 1846, and was ordained the following year. Mr. Randall succeded the late Cardinal Manning in the vicarage of Lavington. In 1868, mainly owing to the request of Bishop Woodford, the vicar of Lavington was induced to undertake the charge of All Saints', Clifton. That fashionable outskirt of Bristol, was then, as it is in some respects now, decidedly Evangelical. The church of All Saints' then consisted of a fine but unadorned chancel, with a temporary nave. It has now become one of the noblest and richest of modern Anglican churches. It has been supported by a very remarkable congregation of earnest Churchmen who, through offertories, not only raise the sum of between £3,000 and £4,000 a year for the needs of their own church, and of the Church generally, but do much admirable work in assisting the poorer parishes in Bristol. 'I have only to ask my people to do a thing,' Mr. Randall once remarked, 'and I regard it as done.' The services during the twenty-three years Mr. Randall has been at All Saints' have been of the most reverent and dignified character. As an organizer he has proved himself among the most efficient in the West of England. Mr. Randall has been some years a prominent member of the council of the English Church Union, and vice-chairman of the Clifton branch of the Union. He has published several sermons, some of which are to be found in Newland's "Sermons of the Church," and in the third series of "Tracts for the Christian Season," edited by the present Bishop of Ely.

CHICAGO.

WM. E. MCLAREN, D.D. D.C.L., Bishop.

CITY.—The feast of St. David (March 1st), the patron saint of Wales and the first Archbishop of Caerleon, was celebrated Sunday afternoon at the cathedral of SS. Peter and Paul. The services were conducted by the Rev. J. Wynne Jones, pastor of the church of the Good Shepherd, and the cathedral was filled to overflowing with Welsh-speaking people from all sections of the city. In the opening service, the responses, prayers, and lessons, were read in pure Keltic by the Rev. Mr. Jones, the congregation uniting in singing the popular Welsh hymn, "Bydd Myrdd o Ryfeddodau." The subject of the sermon preached by the Rev. Mr. Jones was "Daniel," to whom he compared St. David in integrity of character and devotion to his God. The sermon was prefaced by a short address in Welsh, in which the preacher urged that "Christianity was fostered in the valleys of the Eryri, while the Saxon invader was still bowing to his gods of stone, and before St. Augustine left the Eternal City on his missionary pilgrimage." A liberal offering was made, which will be used in erecting a memorial in the new church, to be built during the coming summer by the congregation of the church of the Good Shepherd, to commemorate the life work of Dr. Goronwy Owen, a Welsh pastor and professor in William and Mary College, who lived during the eighteenth century.

The noon-day Lenten services will be held at the Grand Army Hall, 210 Dearborn st., where they were held last year. They will be conducted by the clergy and members of St. Andrew's Brotherhood.

The Bishop returned to the city last week from his trip to California.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop.

Summary of statistics of the diocese for the year ending Sept. 1st, 1891: Clergy: ordained, deacons, 19, priests, 19—total, 38; canonically resident, bishop, 1, priests, 330, deacons, 32—total, 363; candidates for holy orders (not yet ordained): for deacons' orders only, 7, for deacons' and priests' orders 35—total, 42; lay-readers commissioned, 117; parishes and chapels: in union with the convention, 156, not in union with the convention, 54—total, 210; churches and parish houses consecrated and opened, 5, cornerstones laid, 5; Baptisms: infants, 5,743, adults, 753—total, 6,738; confirmed, 4,201; communicants, present number, 54,057; marriages, 2,204; burials, 3,771; Sunday schools: teachers, 3,592, scholars, 38,969; grand total of contributions for all objects, $2,901,627.61.

CITY.—The long-talked-of mission house for the Board of Missions, the funds for which were some time ago collected by the Rev. Dr. Langford, is at last to be a reality. The buildings now on the site, on 4th av., near Calvary church, are being torn down, and in due time the work of putting up the new structure will be entered upon.

Bishop Thompson, of Mississippi, will be in New York during Lent, to advocate the work of the Church Commission for Colored People, and to assist the Bishop of the diocese.

The services for celebrating the formal opening of the church of the Holy Trinity, 42d st., were completed on Sexagesima Sunday, by a sermon in the morning by the rector, the Rev. E. Walpole Warren, and in the evening by his predecessor in the rectorship, the Rev. W. F. Watkins, D.D., now of Philadelphia.

The local council of St. Andrew's Brotherhood has made an offer to the Church Club to assist in lay missionary work in the lower part of the city.

Pending his entering upon active duty as rector of the church of the Redeemer, the Rev. Henry A. Adams is taking the recreation offered of a trip to Cuba and back.

The boys' club of St. George's church, composed of boys under 15 years of age, numbers 250 members. Weekly meetings are held, with a variety of expedients for interesting and instructing the boys, and with evident success.

The church of the Holy Trinity, Harlem, is making steady progress under the joint care of the Rev. Drs. C. C. Tiffany and C. DeW. Bridgman. On Thursday evening, Feb. 11, the ladies' guild tendered a formal reception to the clergy, which was largely attended by the parishioners.

At St. Mary's Church, Mott Haven, within the city limits, a memorial reredos has recently been completed in memory of the late J. Alfred Davenport, a vestryman of the parish. It is a gift from Mrs. Davenport and is in mosaic work.

At a meeting of the board of trustees of the Cathedral of the St. John the Divine, held last week at the See House, the Rev. Morgan Dix, D. D., D.C.L., presided in place of the Bishop of the diocese, who is still absent in Europe. There were present: the Rev. Drs. W. R. Huntington, G. H. Houghton, E. Winchester Donald, P. K. Cady, and Messrs. Geo. M. Miller, Stephen P. Nash, Cornelius Vanderbilt, and R. T. Auchmuty. The Rev. Robert J. Nevin, D.D., LL.D., rector of St. Paul's church, Rome, Italy, who has been requested by Bishop Potter to take in hand the task of raising money for building the cathedral, and who has recently arrived from Europe for that purpose, was present at the meeting. He explained his own and the Bishop's views as to the methods for raising money and advancing the construction of the edifice. It will be remembered that when the plan of a cathedral was first discussed, Dr. Nevin successfully raised the bulk of the money needed for the purchase of the land. His present mission is therefore hopeful. Hon. Stephen P. Nash read a communication to the trustees on behalf of the rector and vestry of Trinity church, offering to give to the cathedral $100,000—one-half to complete the purchase of the land, and the remainder for construction. This splendid offer of the mother-parish of the city was accepted with a special vote of thanks. A report was presented by Gen. Sooy Smith, civil engineer, of Chicago, on the plans of Heins & Lafarge, already elaborated, in which he gave his unqualified approval as to their strength and stability on the site selected. The architects themselves also came before the board. The trustees decided that if sufficient money should be raised to warrant it, the corner-stone of the cathedral should be laid with due ceremonies on the Festival of All Saints, Nov. 1st, of the present year. The Rev. Dr. Nevin officiated on Sexagesima Sunday at the pro-cathedral. He will remain for some time in New York, and devote his time to the financial work that lies before him. Meanwhile steps have been taken to render the pro-cathedral a more suitable place for temporary worship, and a large cross is to be erected on the gable of the former orphan home in which the services are held. In March, the services which were to have been taken by the Rev. Dr. Dix, will be conducted by the acting canon, the Rev. Edward H Cleveland.

It has been arranged that the Rev. Morgan Dix, D.D., D.C.L., of Trinity church, shall be the Bishop Paddock lecturer, before the General Theological Seminary this year. The subject will be "The Sacramental system considered as the extension of the Incarnation." Though the lectures on this foundation have heretofore been delivered at the Seminary buildings, they will this year be given at Trinity chapel, with the hope of reaching a larger number of hearers. They will begin March 4th, and continue on the Friday evenings in Lent The Bishop of Western New York has been appointed Bishop Paddock lecturer for next year.

The New York branch of the Sons of the Revolution held a special service on the eve of Washington's birthday at St. Thomas' church, the Rev. John W. Brown, D.D., rector. The Rev. Morgan Dix, D.D., D.C.L., preached the sermon, taking for his text Joel ii:28. There were also present the Rev. Drs. Daniel C. Weston and M. Van Renssaeler, the Rev. Messrs. Brockholst Morgan, George Woolsey Hodge, and some ten other clergymen, vested. Dr. G. W. Warren conducted the music, which included an anthem by Randegger, "Praise the Lord, all ye nations," the hymn, "My country, 'tis of thee," congregationally sung, and a postlude from the air of "Star-spangled banner." The Sons of the Revolution formed at St. Luke's Hospital and marched in a body to the church. The Colonial Dames were in attendance at the service, and the church, which was beautifully decorated with the national colors, was completely filled by a congregation which had been admitted by card. It is estimated that more than 2,000 persons were present. The Sons of the Revolution held their annual banquet at the Hotel Brunswick on the evening of Washington's Birthday. The Rev. Brockholst Morgan, chaplain of the society, said grace. Speeches were made by the Hon. Geo. M. Robeson, ex-Secretary of the Navy; the Rev. Dr. C. Ellis Stevens, the Rev. Geo. W. Hodge, Judge Gedney, and others.

On Sexagesima Sunday an interesting incident took place at St. Paul's chapel. Gen. Abram Dally, one of the few survivors of the War of 1812, who has passed his 97th birthday, made what will probably be his last appearance in public. In honor of the event, representatives of the Washington Continentals, the Veteran Zouaves, and the Sons of the Revolution, were present. Gen. Dally and the military organizations were in uniform. Appropriate to the occasion, the Rev. Dr. Jas. Mulchahey preached from Jer. vi: 16: "Thus saith the Lord, stand ye in the ways and see and ask for the old paths, where is the good way, and walk therein and ye shall find rest for your souls." He referred to the day as being the eve of Washington's birthday, and paid a graceful tribute to the veterans who, like Gen. Dally, had adhered to the old-fashioned ways and simplicity of life. Gen. Dally received many congratulations from friends at the close of the service. His great-grandson was present.

The Board of Missions has just received a legacy of ground rent, bequeathed by Miss Catharine M. Moore nearly 30 years ago, and which has been in litigation all these years. The will failed to correctly give the corporate title of the Domestic and Foreign Missionary Society, and the courts had decided that there was therefore no party to receive the legacy. But on final appeal, the Chief Justice of the Supreme Court of Pennsylvania gave the decision which we reported in our issue of Feb. 6th, and which awards the legacy to the society for which it was evidently intended.

Work has been commenced for the foundation of the new memorial building of the church of the Beloved Disciple. The edifice will be built alongside of the present rectory.

POUGHKEEPSIE.—The archdeaconry of Dutchess met Feb. 11, at Christ church. The archdeacon was unavoidably absent. A service of Holy Communion was celebrated, followed by a business session, at which the Rev. Dr. James Starr Clark took the chair. The secretary, the Rev. Prescott Evarts, read missionary reports, and the by-laws of the archdeaconry were amended. Mrs. Martin, of Patterson, brought to the attention of the clergy an interesting and neglected missionary field at Quaker Mountain, and a committee was empowered to consider the matter. The archdeaconry was largely attended, and much interest shown.

ANNANDALE.—St. Stephen's College has received a still further gift from the generous hands of the Rev. Dr. Chas. F. Hoffman, rector of the church of All Angels, New York, and brother of Dean Hoffman. Hoffman Hall, his new dormitory, being just completed, he has given $20,000, which, with $5,000 given by him some time ago, will be used to erect a substantial building for the college library. The library is now kept in an old building of wood.

OHIO.

WILLIAM A LEONARD, D.D., Bishop.

Bishop Leonard has named the work among deaf-mutes in Cleveland, "St. Agnes Deaf-Mute Mission." The Rev. Mr. Mann busy with a new list of appointments for Lent, during which he expects to be at a number of Confirmations where deaf-mutes are to be presented.

KANSAS.

ELISHA S. THOMAS, D. D., Bishop.

BISHOP'S APPOINTMENTS.

APRIL.

3. Trinity, Lawrence. 4. Evening, Argentine.
5. Evening, Burlington.
10. Leavenworth: morning, St. Paul's; evening, Post chapel.
17. Morning, Grace cathedral, Topeka; evening, Good Shepherd, North Topeka.
19. Ordination, Junction City.
24. Atchison: morning, Trinity, evening, St. Andrew's chapel.
25. Evening, Troy. 26. Evening, Hiawatha.
27. Evening, Sabetha. 28. Horton.

MAY.

1. Morning, St. John's, Wichita; evening St. James', Wellington.

At stations where there is no regular service, the Bishop will baptize, confirm, and celebrate the Holy Communion.

The South-western Convocation held its pre-Lenten meeting at St. Matthew's, Newton; commencing Wednesday, Feb. 17th, and continuing until Thursday evening. The Bishop intended to be present, but on account of illness was unable to attend. The convocation opened with the celebration of the Eucharist, administered by the Rev. F. K. Brooke, assisted by Dr. Beatty. The sermon was preached by the Rev. F. E. DeLongy. At the afternoon meeting, the Rev. F. K. Brooke delivered a very interesting and instructive address (*ad clerum*,) after which the regular business meeting was held, and work done in different points of the convocation discussed. At 7:30 P. M., prayers and sermon by Rev. David W. Howard, after which a question box was opened by the dean, and the questions were answered as briefly as possible by the clergy. On Thursday morning there was a celebration of the Eucharist and sermon by the Rev. A. Beatty, D.D. At the afternoon session the dean read a paper on the visitation of the sick by clergy and laity; followed by a discussion of the subject. The convocation closed with the usual missionary meeting, at which the Rev. David W. Howard delivered an address on the missionary spirit. The Rev. William Richmond, who is one of the general missionaries, spoke at some length on the work in general, and the attending difficulties; after which the dean closed with a few words on the subject of parochial missions. This meeting was crowned with greater success than any previously held.

EASTON.

WM. FORBES ADAMS, D.C.L., Bishop.

SNOW HILL.—Two handsome memorials have been placed in All Hallow's church, now that the repairs are completed. There was recently unveiled a beautiful memorial lectern, placed in memory of the late Captain Wilson, by his widow. It is a handsome piece of work. The main pillar supporting the desk is surrounded by three smaller shafts terminating in trefoils. These are joined to the centre one by fretted work, and add grace and strength to the whole. The main shaft, which is twisted brass, terminates in curved supports, upon which rests the desk proper for the Bible. The whole is highly polished and is a noble piece of church furniture and a worthy memorial to a good man. The other, a handsome memorial altar and reredos, was placed in the church on Tuesday, Feb. 9th. The entire work is of white Italian marble with Tennessee marble pillars. The engraving consists of ecclesiastical designs and the following inscriptions; upon one end of the altar:

To the glory of God and in loving memory of Edmond McKnight Tingle, born Nov. 10, 1823, died Aug. 12, 1883.

Upon the other:

When Christ who is our Life shall re-appear, we shall also appear with Him in glory.

Upon the reredos:

Reredos erected by St. Agnes' Guild, 1891, and to the glory of God and in memory of Rev. Charles Williamson, Oct. 20, 1813,—Aug. 9, 1878, rector of this parish from Dec. 5, 1872, until his death.

MISSOURI.

DANIEL S. TUTTLE, D.D., Bishop.

ST. LOUIS.—On Friday, Feb. 19th, the Rev. Montgomery Schuyler, D. D., dean of Christ church cathedral, celebrated the jubilee of his priesthood. On Thursday evening, the Chapter of the cathedral tendered him a public reception at the Museum of Fine Arts, and his many friends had an opportunity of personally expressing their congratulations. These friends are not few as the venerable priest has been the rector of Christ church for nearly 38 years, his pastorate running back before the war. On Friday morning the Bishop celebrated Holy Communion in the cathedral, the clergy of the city and county of St. Louis being present in the chancel, and a large congregation in attendance. The Rev. F. B. Scheetz of Kirkwood, the only clergyman in the diocese who was here when Dr. Schuyler came, delivered a short but pleasing address, dwelling upon the marvelous affection of the people through all these years, not excepting the troublous times when brothers of the same blood and of the same household of faith were at war with each other. The Bishop voiced the congratulations of the congregation and diocese, and presented the following engrossed resolutions of the Chapter of the cathedral:

To the Very Reverend Montgomery Schuyler, D. D., Dean of Christ Church Cathedral.

Very Reverend and Dear Sir:—

The Chapter of Christ church cathedral, desiring to mark the happy occasion of the jubilee of your priesthood by some appropriate act expressive of their reverence and affection for you, and commemorative of your long and faithful pastorate; and recognizing that this can be done in no way more pleasing to you than by an offering made in faith to the glory of God, and to the advancement of His work in this place, do hereby dedicate and set apart the lot of ground adjoining Christ church cathedral on the east, together with the buildings to be erected thereupon for the uses of the parish house, to be called the Schuyler Memorial House, to stand as a memorial of your pastorate, and to connect your name forever with the work of Christ church cathedral, in which for nearly 40 years you have been the chief laborer. And we pray that you may be spared for many years to minister to your devoted flock, and to see the work of the Lord prosper in your hands.

Steps will be taken at once towards the erection of this building. The lot is paid for and free of debt, and $35,000 has already been subscribed. The estimated cost will be $50,000.

ALBANY.

WM. CROSWELL DOANE, S.T.D., LL.D., Bishop.

MORRIS.—Miss Marietta Matthews, who died recently, and who was for many years a faithful communicant of Zion parish, left a bequest of $500 to the Diocesan Orphanage at Cooperstown.

TROY.—The parishioners of St. John's church tendered a reception to their rector, the Rev. Thaddeus A. Snively, and his wife, on the evening of the 15th inst. The reception was held in the spacious up-stairs rooms of the parish house, while down stairs a bountiful repast was served to the guests by a committee of ladies. Musical selections were rendered by Miss Una Vallance, Miss Jennie Lyman, and Mr. Ben Franklin, and a male quartette composed of Messrs. Ben Franklin, W. C. Coburn, W. H. Purdy, and J. N. Edwards.

COHOES.—St. John's church has met with a great loss in the death of two of its vestry within a few days. On the 13th inst, Samuel Horrocks, for many years prominently identified with the growth and progress of this parish, died after a brief illness of two weeks. He was born in Middleton, Eng., Feb. 19th, 1821, and came to this country in 1850. He was one of the oldest members of the vestry of St. John's, and will be greatly missed, not only in the parish, but by the community at large. On the 15th inst., Geo. Ford, also a member of St. John's vestry, departed this life after a number of weeks' suffering from a complication of maladies. Mr. Ford was born in London, Eng., in 1834, and came to Cohoes in 1867. He took a deep interest in Church affairs, and at the time of his death was treasurer of the Sunday school.

BURNT HILLS.—The Rev. Heman R. Timlow, for 12 years rector of Calvary church, died on the 10th inst., after two years' illness with consumption. He was born in Amity, N. J., in 1834. He graduated from Princeton, and his first ministerial work was as a Presbyterian. He afterwards took orders, and officiated at New Haven, Conn., until 1870, when he accepted a call to this parish. Among his literary works, "Plain Footprints," a treatise on the Apostolic Succession, probably stands most eminent.

PLATTSBURG.—The Rev. E. C. M. Rowdon, for some time missionary at Lion Mountain, died at that place of pneumonia on the 13th inst. He had no relations in this country, and the Rev. Hobart Cooke, of this place, who was in attendance at his death, had his remains brought here for interment.

WATERFORD.—St. Andrew's Chapter of the Parish Guild entertained their friends at a "New England supper" in the parish house on the evening of the 11th. Although it was snowing heavily at the time and several other entertainments were also under way, the parish house was thronged, and over $26 realized from the supper. On the 25th the "picnic social" will be held, which is always the last of these gatherings before Lent.

PITTSBURGH.

CORTLANDT WHITEHEAD, S.T.D., Bishop.

The second decade of Bishop Whitehead's episcopate opens under most favorable conditions. The work in all parts of the diocese is moving on successfully, vacancies are being rapidly filled, and the future of the Church as at present seen, gives promise of abundant success.

Speaking of vacancies, a list was sent out some weeks ago to one of the Eastern Church papers which, taken at its face value, would have a tendency to mislead the reader as to the actual condition of things in this diocese. In several cases two, and even three, of the names given should be counted as one vacancy, inasmuch as they are served by one missionary, while in at least three instances, names of places were given where no rector is supported, but occasional services are given by the rectors of other parishes or by the general missionary.

The Bishop has inaugurated a new departure this year in the matter of Lenten services. With the co-operation of the rector of Trinity church, Pittsburgh, he has arranged for daily noonday services in that church, and the clergy of Pittsburgh and vicinity have promised to help in carrying out the plan by taking one or more of said services.

The Rev. P. S. Mesny, the second general missionary, has left the diocese for a considerable absence, and the Rev J. H. Barnard, of Tonawonda, N. Y., has been called to take his place, beginning work on Septuagesima Sunday.

On Friday, Feb. 19th, the clergy, to the number of 20 or more, met in Trinity chapel, Pittsburgh, for a Quiet Day. The first service was the office of the Holy Communion, with the Bishop as celebrant, assisted by the Rev. A. W. Arundel. The Rev. R. A. Holland, S. T. D., of St. Louis, delivered three very thoughtful addresses upon the general subject of "The ideal priesthood." The drift of his thought may be briefly summarized in the words of his text: "He that loseth his life for My sake shall find it," St. Matt. x:39. On Saturday, Feb. 20th, Dr. Holland held a Quiet Day for women at the same place.

From the parishes in different parts of the diocese come words of cheer, showing that earnest work is being done all along the line. Trinity church, Newcastle, under her faithful rector, the Rev. J. D. Herron, is giving a good account of herself. The parish debt is all paid and they are now planning for a new chancel. The rector reports $700 in bank for the purpose and a good prospect for the remainder to be raised at an early day. The new church of the Good Shepherd, Hazelwood, is under roof, and the building will probably be finished before summer. The furnishing will not be hurried until it can be done rightly, as the congregation still have the old church to worship in. St. John's church, Pittsburgh, has a new rector, and will soon have a new church. The rector, the Rev. T. J. Danner, who has done yeoman's service for the past seven or eight years at New Brighton and Rochester, took charge of the work on the 5th Sunday after the Epiphany and has already made a most excellent impression. The new church building is about completed and only awaits the furniture which will not be long in coming. The church of the Nativity, Crafton, has, since Oct. 1, given evidence of a renewal of life, both temporal and spiritual. On Nov. 1, 1891, "The Guild of the Nativity," a society of ladies, was organized and is now doing very efficient work. During its four months of life the guild has paid over $60 toward the debt on the rectory, $10 for insurance on the church, beside other good works which cannot be expressed in dollars and cents. In the same time two auxiliary chapters have been organized, viz: "St. Agnes" chapter, among the girls, and "The Young Christian Soldiers", among the boys: both of which has thus far done very good work in their respective departments. Besides these agencies for work, a chapter of the Brotherhood of St. Andrew is in contemplation. More than all this, the congregations are steadily increasing and a lively interest is manifested by all.

The mission of the Atonement, Mansfield, served from Crafton, is in a healthy condition; good congregations, increasing offerings and an earnest spirit of work being the most encouraging signs of the times.

The Laymen's Missionary League, which for three years has been doing excellent work, under the direction of the Bishop, in and around Pittsburgh, held its third anniversary service at Calvary church, Pittsburgh, on the evening of Sexagesima Sunday. The service was in charge of the Rev. Geo. Hodges, rector, with the Rev. R. A. Holland, S.T.D., as preacher. The annual report, read by the Rev. John R. Wightman, executive of the League, states that the statistics for the year are most encouraging. Six missions are under the charge of the League, and they have raised in the past year $3,984 42, of which $186.36 has been given to diocesan and extra-diocesan objects, and $2,771.10 was devoted to building purposes. Three of the missions, since the last report, have secured lots; in one, the contract for a chapel has been made; in another, building will be commenced as soon as the weather is favorable. There are actually gathered in these six missions every Sunday more than 200 souls, most of whom would be non-churchgoers but for this influence. The active workers of the League include now, besides the Bishop, the executive, the chaplain, seven lay evangelists, and twelve lay-readers—an increase of two lay-readers over last year. The work of the six missions, with their average attendance of more than 200 at the services and 300 in the Sunday school, has been carried on at an expense of $2,819.02. This includes all rent and expenses of carrying on the services, the salary of the chaplain who gives all his time, and of the executive who gives a large part of his. Of the amount mentioned, the missions contributed $868 42, leaving the amount of $1,950.60 to be raised among the Church people of the two cities.

MICHIGAN.

THOMAS F. DAVIES, D.D., LL.D., Bishop.

At the request of the Rev. A. W. Mann, Bishop Davies has named the work among deaf-mutes in Detroit, "Ephatha Deaf-Mute Mission." Mr. Mann held two services on Sunday, Feb 21st, with good congregations.

The Saginaw Valley Convocation met at Grace church, Port Huron, Tuesday, Feb. 16th. At Evening Prayer a sermon was preached by the Rev. W. H. Wotton. Wednesday morning the Holy Communion was celebrated, and a sermon preached by the Rev. W. H. Gallagher. At the business session in the afternoon, the Rev. E. Collins, of Detroit, was heard at the suggestion of the Bishop, on matters pertaining to the missions in the part of the diocese known as the "Thumb." Mr. Collins represented the advantages of a developed Church life in that region, and bore a proposition for the sale of an edifice of one of the denominational bodies to the Church. Dr. Babbitt offered resolutions for the redeeming of certain mortgaged churches, the purchasing of new ones, and the placing of missionaries, and for the formation of a "Laymen's League" of 50 men, for meeting missionary needs of the diocese, and for endorsement of the movement to secure for the Church the Saginaw Hospital. A committee of five was appointed to consider missionary needs, and make report of plans and methods for aggressive missionary work to the next diocesan convention. They are; the Rev. T. W. McLean, the Rev. Dean Richmond Babbitt, LL. D., the Rev. R. E. McDuff, the Rev. W. H. Osborne. In the evening a missionary meeting was held, at which several addresses were made.

The Saginaw Valley clericus met at the Hotel Vincent, Saginaw, Feb. 8th, as guests of the Rev. R. E. Macduff. The Rev. W. H. Gallagher read an interesting paper on the "Limits of parochial organizations," and the Rev. W. H. Osborne reviewed an essay in *Lux Mundi*, giving rise to a general discussion.

Bishop Davies has put St. Paul's mission, Taymouth, in charge of the Rev. Dr. Babbitt, of St. John's church, Saginaw.

A Quiet Day for the clergy of the Saginaw Valley was observed in St. John's church, Saginaw, the Rev. D. R. Babbitt, rector, on Monday, Feb. 29th, the spiritual exercises being conducted by the Rev. Dr. Shackelford, of New York. The Mission recently held by him has been attended by large congregations and the interest has been deep and continued. Much good has already been done among the strangers, the careless, and indifferent.

A Quiet Day for the clergy of Detroit and vicinity was observed on the Bishop's invitation in St. Paul's church, Detroit, on the same date, the meditations being given by the Rev. Joseph H. Johnson, of Christ church.

It will be gratifying to many to know that the interesting Church work begun some months ago at Grass Lake continues to prosper. By some recent gifts a sufficient sum is now on hand for the entire completion of the chapel.

TEXAS.

ALEXANDER GREGG, D.D., Bishop.

The Northwestern Convocation of Texas met in St. Mary's church, Lampasas, Feb. 17. The convocation opened with an early Celebration at 8 A. M., the rector, the Rev. Chas. Thorp, celebrant. This was followed by Morning Prayer, sermon by the dean, the Rev. W. W. DeHart, and High Celebration. Business meeting convened in the Rev. S. M. Bird's room at the hotel, and was followed by Evening Prayer and sermon by the Rev. F. Page. Thursday, Feb. 18, there was an early Celebration at 8 A. M., the rector, celebrant, followed by Morning Prayer and sermon by the Rev. Henry Cassil. A business meeting was held in the church at 2:30 P.M. At 4 P.M., the convocation visited the Park Hotel in a body and viewed this magnificent property. At 7:30 the missionary meeting was held, and addresses made by the Rev. Messrs. F. Page, H. Cassil, F. B. Lee, S. M. Bird, and the service concluded with a short address from the rector. Friday morning, the Holy Communion was celebrated at 9:30, the Rev. S. M. Bird, celebrant, who also made an address. Throughout the whole of these services, good congregations testified their interest in the service.

This was the first meeting of the clergy in the beautiful new stone church of St. Mary's, and all were warm in their praises of the churchly and neat building. Two years ago the present rector began the work of building the church on the old foundation that had lain idle for nearly six years. He found 13 communicants; there are now between 60 and 70. At the last Celebration of the convocation, 20 communicants knelt

at the altar rail. There is still a debt of $850 on the church, which has cost $5,500; but this the rector hopes to liquidate by a personal appeal away from home this summer.

NEVADA AND UTAH.

ABIEL LEONARD, S.T.D., Bishop.

SALT LAKE CITY.—Archdeacon Webber, commenced a two weeks' Mission at St. Mark's cathedral, Jan. 28th. Preparatory services had been held some time previously so that the attendance was good from the very beginning. Services were held daily: At 7 A. M., early Communion; 9 A. M. Morning Prayer; 11 A. M., Litany and Instruction on the Church, the Bible, and the Prayer Book; Evening Prayer at 4 P. M., with addresses on "Christ, the Light of the World," for the first five afternoons, and on missionary work and guilds the latter days; at 7:30 P. M., the regular Mission preaching. The singing was most hearty. Father Webber is earnest, clear and forceful, impressing his hearers that what his lips utter his heart most thoroughly believes. His use of illustrations is most apt, often making the thought stand out before the mind as nothing else could. Those who listened to his eloquent appeals will not soon forget the lessons he brought before them. One day, between these busy hours, the Archdeacon found time to run out to the State penitentiary and preach to the convicts. At the close he passed among the men, and spoke a word of counsel or cheer to many. One afternoon was set apart as a quiet afternoon for women. It was largely attended by women from all the churches, besides many from the sectarian bodies. Monday, Feb. 1st, Mr. Webber held a Retreat for the clergy. His instructions on the priestly offices, its duties, privileges, and responsibilities, were a help to the spiritual life of every clergyman present. The few quiet hours apart from the busy world given solely to prayer, examination, and meditation, gave new strength to the little band of priestly workers in this Mormon stronghold.

Sunday afternoon, Feb. 7th, the missioner gave an address to men only at the large auditorium of the Y. M. C. A. At the close very many pressed around the preacher to thank him for the plain, earnest, and pure manner in which he had spoken on topics that lie close to the very heart of true manliness. Friday, Feb. 5th, about 300 renewed their baptismal vows. Many sought the missioner in counsel and godly direction. Sunday, the evening service which closed the Mission was held in St. Paul's down-town; the church was packed, even the aisles being crowded. In earnest words the speaker expatiated on the glories of God's kingdom. Many letters and notes have reached the clergy from all sorts and conditions of people, assuring them of the blessed helpfulness the Mission has been to them. The whole jurisdiction will reap rich benefits therefrom.

KENTUCKY.

THOS. U. DUDLEY, D.D., D. C. L., Bishop.

LOUISVILLE.—The opening services of St. John's church, were held 5th Sunday after Epiphany. Bishop Dudley, assisted by the city and visiting clergy, participated in the services. The sermon was delivered by the Bishop, taking for his text eight verses of Psalm cxxxii, premising that he had selected this text as appropriate to the occasion. In portraying the scene at the dedication of the temple at Jerusalem, the congregation was reminded that where the Ark is, there is God's presence. The things which the ark contained were the pledges of the covenant with God. To-day the covenants are the same as they were then—the Apostolic Ministry, the Sacraments, and the Scriptures. The church was crowded, and hundreds compelled to go away not finding standing room even in the vestibule. The new church is a beautiful structure of ashlar-faced granite, costing $24,505. The old church was destroyed two years ago by a cyclone which passed over the city, in which the former rector, the Rev. Stephen Elliot Barnwell, and his son were killed by the destruction of the rectory adjoining the church. The new organ built by Pitcher & Sons, is of highly polished oak, richly decorated front, pipes displayed in two arches; it has two manuals, having eight stops on the great organ, and ten on the swell, and two pedal stops. The offertory was upward of $1,700. The chancel of the old church, which was left standing after the cyclone, has been preserved and forms the chancel of the new edifice.

At the call of the rector of Calvary church, the communicants have made a very liberal donation of pieces of silver and gold, which will be used in the manufacture of a new Communion service, the present one being too small.

The Brotherhood of St. Andrew have requested the Bishop to hold a noon-day Lenten Mission for business men, etc., similar to the one held last year. The Bishop has consented and designated March 21st as the date.

COLORADO.

JOHN F. SPALDING, D. D., Bishop.

BISHOP'S APPOINTMENTS.

MARCH.

6. Fort Collins.
11. Cathedral, ordination.
12. Breckinridge.
18. All Saints', Denver.
20. Canon City.
26. La Jura.
27. A. M., Monta Vista; evening, Alamosa.
28. Del Norte.
29-30. Creede and Wossono.

APRIL.

1. Leadville.
3. A. M., Salida; evening, Buena Vista.
6. Denver: Chapter.
7. Montclaire, Denver.
8. Bessemer, Pueblo.
9. Overton, Pueblo.
10. Pueblo: St. Peter's, Ascension, and Holy Trinity.
11. P.M., Denver: Cathedral, Ascension, and Holy Trinity.
12. Evening, Denver: St. Peter's, meeting to organize parish.
13. Denver: Emmanuel.
14. Denver: Highlands.
15. Golden.
16. Cathedral.
17. A. M., Cathedral; 11 A. M., All Saints'; evening, Trinity Memorial.
21-22. Cripple Creek.
23. Manitou Springs.
24. Colorado Springs; P. M., North Colorado Springs; evening, Colorado City.
25. Evening, Denver, St. Mark's.
29. Las Animas.

CREEDE.—This new mining camp bids fair to rival Leadville. It is said there are 6 000 men there already. Mining developments are going on at a great rate. From seven to ten carloads of ore worth $100 a ton are being shipped daily. The output is marvellous for so new a place. There will probably be from 10,000 to 20,000 people there by midsummer. Cripple Creek is not far behind in attractiveness. This is a gold camp. As soon as the roads now building are completed, it will be shipping ore in large quantities. The old days of Leadville are being renewed. Creede has 62 saloons already. The Bishop is anxious to secure a bright, vigorous, adaptable clergyman for Creede; also for Cripple Creek. If the right man will volunteer there will be no difficulty about support. The church at Leadville was always self-supporting.

MINNESOTA.

HENRY B. WHIPPLE, D.D., LL.D., Bishop.
MAHLON N. GILBERT, D.D., Ass't Bishop.

The Rev. T. E. Dickey, of Moorhead has gone to Kalispell, Montana, the terminus of the Great Northern Ry., and has begun Church work already.

The Rev. Wm. Barker is going to open a club room under the auspices of St. Paul's church, Duluth; 150 members are already pledged.

The Rev. H. Gates, of the Holy Apostles, West Duluth, has been appointed archdeacon of West Missouri and will enter upon his new field immediately after Easter.

The Rev. Mr. Sheridan is making decided progress at the mission of the Holy Spirit in the west end of the city.

Bishop Gilbert and the Rev. Dr. Bill have left for Florida where they will spend a few weeks with Bishop Whipple.

Churchmen throughout Minnesota will be pleased to learn that Miss Sybil Carter, that eminent Churchwoman, will take up her residence in this diocese; she goes to White Earth, Minn., next month, and will take the superintendance of the Church's industrial work among the Chippewa Indian women. She is led to this step by her intense personal interest in Indian work. The entire Church knows Miss Carter, and many have already become interested in the lace work which, for a year or more, has been successfully carried forward under her direction.

ST. PAUL.—The Rev. Y. P. Morgan has entered upon his duties as rector of St. John the Evangelist's church. Mr. Fletcher Wheeler, for several years the organist of this church, whose resignation was announced some time ago in THE LIVING CHURCH, left last Monday for Milan and other great musical centers in Europe; he will be remembered by Chicago Churchmen as organist of Calvary church.

The Rev. Dr. Wright, rector of St. Paul's church, has been compelled through ill health to take a short rest before Lent—he has been suffering from quinsy during the winter. The Rev. I. C. Fortin will be the preacher every Sunday evening during Lent at St. Paul's.

A special Mission of six days beginning Feb. 14, will be held at the church of the Messiah conducted by the Rev. W. P. Ten-Broeck. The service will consist of an early Celebration every morning; Bible study 4 p. m.; mission preaching 8 p. m.—children's mission 5 p.m.

Bishop Gilbert has appointed the Rev. S. B. Purves, of Redwood Falls, rector of St. Peter's church, Dayton's Bluff, he will take charge the first Sunday in Lent. St. Peter's is situated in a neighborhood of some 10,000 people, over 100 communicants of the Church residing in the immediate vicinity. It has a vested choir and several guilds attached to it, and is considered a very promising field for any man who is not afraid of a little hard up-hill work to begin with.

ST. CLOUD.—The Rev. C. H. Plummer hopes to have the corner stone of the new church laid early in May; the faithful have secured the greater part of the $5,000 necessary for that purpose and expect to get the balance by that time.

MINNEAPOLIS.—The Rev. H. P. Nichols, the rector of St. Mark's church, has entered upon his incumbency. His old parishioners at New Haven tendered him a farewell reception and presented him with an elegant silver tea service and a purse of $500 in gold.

Col. L. M. Stewart has given the Sheltering Arms, three lots in South Minneapolis.

TOWER.—St. Mary's church is making good progress under the new rector, the Rev. B. F. Miller; Church life and sentiment are deepening and strengthening. Recently ten young ladies were formally received into membership with the "Daughters of the King." St. Mary's Guild composed of married women is doing efficient work. The nearest parish is Duluth 69 miles off.

CONNECTICUT.

JOHN WILLIAMS, S.T.D., LL.D., Bishop.

HARTFORD.—Trinity church, the Rev. S. O. Seymour, rector, has advanced another step in the work of improvement and enlargement begun some time ago. On Sunday, Feb 7th, its congregation occupied for the first time its new temporary quarters in the beautiful parish building that has been in process of construction during the past summer and autumn. The morning service was conducted by the rector, assisted by the Rev. Francis Goodwin. The sermon preached by the rector was from the well-known text: "Except the Lord build the house, they labor in vain that build it." The present building will seat about 200 more than the old church, which will soon be removed, the work of demolition having already been begun. The acoustic properties of the new building are very satisfactory. The old church organ has been rebuilt by Messrs. Steere & Sons, Springfield, and will remain permanently in the chapel, while a new and much larger organ will be placed in the new church as soon as completed. The parish has voted to build the new church, but will not incur a large debt in so doing, it having been decided to proceed only so far year by year as the means are forthcoming. The church when completed is to be free, and it is expected that it will cost about $200,000, and be one of the finest in the State.

The Hartford Archdeaconry met at Windsor Locks, on Wednesday, Jan. 27th; 13 clergymen and one lay reader were present. The sermon was preached by the Rev L. W. Saltonstall, the new rector of Christ church, Hartford, from the words: "Go, stand and speak in the temple to the people all the words of this life." The Holy Communion was celebrated by Archdeacon Seymour, assisted by the Rev. F. W. Harriman. In the afternoon a business meeting was held, at which the Rev. J. T. Huntington presided, the archdeacon having been called away. After the usual routine business was transacted, the Rev. Jas. Stoddard read a review of Bryce's "American Commonwealth," and the Rev. F. W. Harriman a review of "Christus Comprobator," the latter review being from the pen of the archdeacon who was obliged to be absent. At this meeting a committee was appointed to draw up suitable resolutions to be entered upon the minutes of the archdeaconry, commemorative of the Rev. Messrs. Reuben Riley and Leopold Simonson, lately deceased. In the evening a missionary meeting was held in the church, and addresses made by Archdeacon Seymour, and the Rev. Messrs. J. H. Watson and J. F. Sexton.

TENNESSEE.

CHAS. TODD QUINTARD, S.T.D., LL.D., Bishop.

The convocation of Nashville, composed of the Bishop, clergy, and laity, of Middle Tennessee, met at St. Ann's church, Nashville, the Rev. T. F. Martin, rector, on Tuesday evening, Jan. 9, and the, two succeeding days. The Rev. H. R. Howard, S. T. D., dean of the convocation, presided, and the Rev. T. F. Martin, assisted by the Rev. Bartow B. Ramage, acted as secretary, the regular secretary, the Rev. M. Cabell Martin, being absent from the diocese. An unusually large number of the clergy were present, and the business meetings were interesting and profitable, the reports showing that some good work is being done by the convocation. At the October meeting, the Rev. W. J. Page of Virginia, was elected general missionary of the convocation, and entered upon his duties in November. He made a full report to the convocation of his work, which was considered the best and most encouraging for many years. The convocation sermon was preached Tuesday night by the Rev. Bartow B. Ramage from St. Matt. xxv:37 40 both inclusive. After this service, convocation organized, with the dean in the chair.

There was a celebration of the Holy Communion on Wednesday and Thursday, and services were held morning and evening of each day. The Rev. Charles M. Gray and the Rev. J. L. Scully preached the sermons. The Rev. W. C. Gray, D. D., read a timely and valuable essay on the Provincial System, for which he received a vote of thanks from the convocation. The Rev. F. A. Shoup, D. D., read an able exegesis on "The Kingdom of Obedience," based on St. John xviii:37. The subject chosen for discussion was, "What can be done with the honest doubter"? In the absence of the leader, the Rev. R. E. Metcalf, the dean read his paper and a general discussion followed. A meeting was held Thursday afternoon in the interest of the Woman's Auxiliary, and addresses were made by the Rev. W. M. Pettis, D. D. and the Rev. J. R. Winchester. There was an interesting missionary service at night, with addresses as follows: foreign missions, the Rev. J. R. Winchester; domestic missions, the Rev. W.M. Pettis, D. D.; missions in Mexico, the Rev. P. A. Rodriguez; convocation missions, the Rev. W. J. Page. Thanks were returned to the choir of St. Ann's for faithfulness, and for bright and hearty music at the services; and to the parishioners for kindness and hospitality. The next meeting of the convocation will be held, in April, at Trinity church, Clarksville. The Rev. P. Rodriguez was appointed to preach the convocation sermon.

MASSACHUSETTS.

PHILLIPS BROOKS, D. D., Bishop.

AMESBURY.—The present rector of St. James' church, the Rev. F. C. Cowper, entered upon his duties the second day of December. Since that time a great advance has been made by this parish, rendered possible, in large measure, by the two years' preliminary work of the Rev. Howard F. Hill, D. D., whose geniality and tact harmonized the various parochial elements. The new rector, with the concurrence of vestry and parish, brought with him a competent organist and choirmaster, Mr. Dan Dore Ezechiels, Mus. Bac. The result has been the establishment of a vested choir, a conventional or gallery choir, an altar and choir society, and women's aid society with important committees, chorister's club, and the publication of a parish paper,—the "*St. James' Chorister.*" A new organ with display-pipes in aluminum, and encased in natural wood, darkened, has been completed and set up, chancel and choir stalls having been arranged to match the organ, which cost $1,700 and is a perfect instrument of its kind. On Thursday, Feb. 11, Mr. S. B. Whitney with three of his boy soloists, gave a recital. On Septuagesima Sunday, the vested choir made its first appearance with great success, headed by the processional cross. After the second lesson, the rector read a short service for the admission of choristers, with responses, a prayer for the dedication of the organ was said, and a hymn sung. The Rev. Chas. L. Hutchins, D. D., preached appropriate and strong sermons, both morning and evening, large congregations being in attendance at both services. The parish is to be heartily congratulated for having had the faith and courage to take so long a step forward, in such quick time, and with so signal a success.

CAMBRIDGE.—At the recent missionary meeting in St. John's memorial chapel, addresses were made by Bishop Talbot, the Hon. Robert T. Paine of the Associated Charities, Archdeacon Kirkby, and the Bishop of the diocese.

St. James' church is about to purchase a lot of land on the corner of Beach and Orchard sts., adjacent to the church and parish house. On this site will be built a rectory, dispensary, a guild hall, and sexton's residence.

BOSTON.—The last service at the Columbia theatre was held Sunday, Feb. 21st. The audience room was crowded, and the Bishop preached.

The special preachers at St. Paul's church during Lent are: the Bishop, the Rev. Messrs. Wm. Laurence, Joseph W. Hyde, John S. Linsday, D. D., Edward Abbott, D. D., and the assistant minister, Charles J. Ketchum.

The husband (Loring Henry Austin) of Jane Austin, the novelist, was buried from St. Stephen's church, Florence st., on Wednesday, Feb. 24.

St. Matthew's church, So. Boston, have raised $255 for their rectory.

SPRINGFIELD.

GEORGE F. SEYMOUR, S. T. D., LL.D., Bishop.

CARLYLE.—The funeral services of the venerable William J. Frost, D.D., LL.D., Archdeacon of Alton and rector of Christ church, (who departed this life Feb. 23d), were held in Christ church on Thursday, Feb. 25th. The Bishop attended by the Rev. Deans arrison, Wright, and Chestnutt, the Rev. Messrs. Hamilton, Rockstroh and Tomlins, conducted the services, after which the remains, attended by Mr. Way, a candidate for holy orders, were removed to Greenwood Cemetery, Brooklyn, N. Y., for interment.

The Rev. Dr. Frost was born in Bristol, Eng. Oct. 9, 1817; graduated from Columbia College, N. Y. in 1846, and three years later from the General Theological Seminary. He served as assistant to the Rev. Dr. Francis L. Hawks, in New York City, and upon Dr. Hawks becoming rector of Christ church, Baltimore, Mr. Frost was also his assistant. He was the first rector of the church of the Redeemer, New York, becoming successively rector of South Orange, N. J., and Trinity church, Wilmington, Del. In 1885, he became identified with the interests of the diocese of Springfield. A long, useful, and honorable life has closed on earth, but the influences of such a life live on in the parish and the diocese that now mourn the loss of this most faithful priest and friend.

LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., LL.D., Bishop.

BROOKLYN.—The Rev. Edward A. Bradley, D.D., of St. Luke's church, whose election to St. Agnes' chapel, New York, has lately been announced in these columns, has been conducting a Pre-Lenten Mission in Utica, N. Y., in company with the Rev. Dr. D. Parker Morgan, of the church of the Heavenly Rest, New York.

St. Timothy's church has completed the third year of its existence, and the occasion was marked by a special service, at which the clergyman in charge, the Rev. Walter L. Stecher, preached the sermon. A movement is on foot to erect a suitable church edifice, as the congregation now worship in rented quarters. A plot of ground has been secured on Howard near Atlantic ave., and effort is being made to secure the funds necessary for building.

During the past year, the Rector's Fund at St. Peter's church, which is devoted to supplementing any parish work, as it shall seem good to the rector, amounted to $555. This amount was expended in procuring hymnals, a church sewing machine, printing expenses, etc. A review of the work of the parish in the new year book indicates the vigorous administration of the Rev. Lindsay Parker. There is a Girls' Friendly Society of 48 members; a St. Agnes' chapter of 12 who aid the Sheltering Arms Nursery; a very active chapter of St. Andrew's Brotherhood, numbering 29 young men; a sewing organization of 52 members, which has made 360 garments during the past year; a sewing school of 75 children, which made 60 small garments; St. Peter's Club, numbering 50; a Helping Hand Chapter of 67; a Chancel Chapter, devoting effort to care of church and chancel, for which needs $175 was expended last year; a distributing chapter, which extended relief in the shape of 600 garments, with coal and provisions, and a ministering chapter, which cares for the poor, and also sends aid to public institutions. Once a week "parish meeting" is held, when work is assigned to willing workers. The number confirmed at the last Confirmation was 69. There have been 73 Baptisms. The communicant list now reaches 805. St. Peter's is officered by two clergy, and has the constant help of a Sister of the order of St. John the Evangelist. It is a free church, and possesses a vested choir. Its congregations are crowded.

Under the rectorship of the Rev. Henry T. Scudder, St. Stephen's church is steadily growing. The Sunday school, which had much run down, possesses now an infant class alone of 140 little ones. There are a number of vigorous parish societies in operation, and the vested choir has been brought to great proficiency.

The archdeaconry of Queens Co. held a missionary meeting in St. John's church, Long Island City, on Washington's Birthday. A collation was served by the Guild at 6:30 P. M. At the missionary service in the evening, in the absence of Bishop Littlejohn, Archdeacon Cox presided. Addresses were made by Archdeacons Cox and Weeks, the Rev. Mr. Denniston, Mr. McGuffey, and others.

PENNSYLVANIA.

OZI W. WHITAKER, D.D., Bishop.

PHILADELPHIA.—On the morning of the 5th Sunday after Epiphany, the Rev. Dr. McConnell, rector of St. Stephen's church, after the sermon, made a short address to the congregation concerning the famine in Russia, and stated that the offertory would be devoted to a fund about to be collected in the city for the relief of the distressed inhabitants of that country. The goodly sum of $600 was placed upon the altar in response to the appeal, and this amount was the nucleus of the magnificent fund of $100,000, which was collected and expended in provisions, and dispatched in the steamer "Indiana," which sailed on the afternoon of Washington's Birthday. To bid the great steamship a "Godspeed" on her voyage, fully 75,000 persons were gathered together, and fitting services were held in the warehouse on the pier, where short addresses were made by prominent clergymen. Here history repeated itself, for away back in 1788, in the great Federal procession, was seen an open coach containing the newly-consecrated Bishop White, a Roman Catholic priest, a Quaker preacher, and a Jewish rabbi, who bore aloft a flag inscribed "Religious Toleration." So, on this occasion, were seen our own Bishop Whitaker, a Baptist divine, the R. C. Archbishop of Phila., a distinguished Presbyterian minister, the resident Methodist bishop, and a Jewish rabbi, all seated on an improvised platform, and who in the order named addressed the audience. There were fine renditions of the Russian and American national hymns, given by different musical organizations, aided by a full military band. Bishop Whitaker said: "The scene is unique, expressive of the precept, 'Thou shalt love thy neighbor as thyself,' while the higher law governing our actions finds its most practical expression in 'whatsoever ye would that men should do unto you, even so do ye also unto them.'" Archbishop Ryan, quoting Bishop Whitaker, said that the scene was not only unique, but touching. He spoke of the flags under which the great ship sailed, our own starry banner, and the "red cross, red with the blood of the Great Deliverer," and he invoked the benediction of God upon the craft, her officers and men. Rabbi Jastrow based his remarks on the words of the Preacher: "Cast thy bread upon the waters, for thou shalt find it after many days." Everything in connection with this "relief" was donated. The Penna. R. R. brought her 200 cars from the West gratis; the International Navigation Co. donated the ship; the cargo was placed on board free of charge; the ship stores for the long voyage of 4,200 miles, the coal to make steam for the engines, the new set of flags, the pilot's fees, were all free-will offerings of the people; nay, even the premiums to insure the cargo for $100,000 were donated by the several companies of underwriters. The whole business exemplified the motto on the great seal of the city, "*Philadelphia Maneto.*" (Heb. xiii: 1.)

The vestry of Zion church have elected the Rev. W. R. Carrol, rector *emeritus*, "thus avoiding an entire severance of the tie so long subsisting." His resignation as rector was occasioned by defective eyesight, and takes effect at the end of April.

The rectory of St. George's church (West End), 61st st. and Hazel av., occupied by the rector, the Rev. S. L. Gilberson, was badly damaged by fire on the 23rd ult. The structure is of brick, two stories, with a French roof, and the flames broke out on an upper floor about 9 P. M. The roof was entirely burned off, and the upper story destroyed. Owing to the remoteness of the church, the flames had made considerable headway when the engines reached the site. The loss on the building is stated as $2,000, which is insured to that amount, but a loss of $1,000 on the contents is total.

At St. Simeon's church, where a mission was in progress during the week, what might have been a serious and fatal panic was avoided by the presence of mind of the rector, the Rev. Edgar Cope. On Thursday evening, 25th ult., the edifice was crowded to the doors by the congregation, when suddenly, smoke was noticed slowly forcing its way through the cracks in the floor. At the same time, the rector was informed by the sexton that the dressing room in the basement was on fire. Mr. Cope asked the congregation to retire quietly, and all made their exit from the church before the arrival of the fire department, which soon extinguished the flames. It is thought that the fire was caused by matches in an overcoat, ignited by the door being suddenly shut against it. The mission services closed on Quinquagesima Sunday by an early celebration of the Holy Communion, Matins and sermon at a later hour; a children's service at 2:30 P.M.; a service for men only at 4 P.M., and at 8 P.M., the concluding service of the eight days' Mission. All these various services, excepting that for the children, were conducted by the Rev. Dr. J. S. Stone, missioner.

A pre Lenten devotional service for the clergy of the diocese was held on Monday, Feb. 29th, at 11 A. M., at the church of the Epiphany. There was a celebration of the Holy Eucharist by Bishop Whitaker, who also made an address.

The various rectors of the Germantown churches expect to hold united services on Friday nights during the Lenten season. The topic will be the "Parables of the Kingdom."

The young men's guild of the church of the Saviour, West Philadelphia, will shortly erect a gymnasium near the corner of 38th and Ludlow sts.

President W. R. Harper, of the Chicago University, expects to deliver a course of lectures in the parish building of Holy Trinity church, commencing March 1st, on "The Divine and Human Element in the first 12 chapters of Genesis."

GEORGIA.

CLELAND K. NELSON, D.D., Bishop.

The consecration of the Rev. Dr. Nelson to the bishopric of Georgia, took place in St. Luke's Cathedral, Atlanta, on the Feast of St. Matthias. The church was beautifully decorated for the occasion, and was crowded to the doors by an interested and devout congregation. Morning Prayer was said at 9 o'clock, by the Rev. Reverdy Estill, of Kentucky, and the Bishop of Delaware. At 10 o'clock the procession of choristers, clergy, and bishops entered the church, the processional hymn being 202, "The Church's one Foundation." The Bishops in attendance were, Quintard of Tennessee, presiding, Lyman of North Carolina, Howe of South Carolina, Whitehead of Pittsburgh, Rulison of Central Pennsylvania, Coleman of Delaware and Jackson of Alabama. The Bishop of Tennessee was Celebrant and consecrator; Bishops Howe and Lyman, Epistoler and Gospeler, respectively. The sermon was preached by the Assistant-Bishop of Central Pennsylvania, from St. Luke v: 4, "Launch out into the deep." It was a powerful exposition of the Apostolic Succession and the life and duties of a bishop. The charge to the Bishop-elect was particularly tender and impressive:

> I have no doubt that God's blessing will be vouchsafed you here as it was when you were ours. I say "ours," may I not say mine? For eight years you and I have lived side by side; we have talked, and planned, and worked, and worshipped together. We have walked in each other's homes and in the house of God as friends. I think I know your worth, and, knowing it, I bespeak for you a loving reception and a loyal support. After all, a bishop is more of a father than a prince, more of a shepherd than a governor. I am sure that you will be a good shepherd, and will follow the example of the great Bishop and Shepherd of us all, and go before your flock, leading them in the right way.

At the conclusion of the sermon, the Bishop-elect was presented to the Bishop presiding, by Bishops Whitehead and Coleman. The testimonials and certificates of consent were then read. Dr. Nelson then gave the promise of conformity, and the Litany was then sung by the Bishop of Delaware. The Bishop-elect, having assumed the episcopal habit, the solemn act of consecration was performed, all the Bishops present uniting. At the conclusion of the services, an impromptu reception was held in the Brotherhood rooms in the basement, to which the whole congregation repaired to greet their new Bishop. Bishop Nelson was presented by his former parishioners of South Bethlehem, with an episcopal ring. He was also the recipient of a handsome pectoral cross and a silver Communion service, besides two sets of episcopal robes. The Bishops and clergy were entertained at dinner at the Kimball House. In the evening, Gov. and Mrs. Northen tendered Bishop and Mrs. Nelson a reception at the executive mansion.

The Living Church.

Chicago, Saturday, March 5, 1892.

REV. C. W. LEFFINGWELL,
Editor and Proprietor.

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Antiphon. Behold now is the accepted time, behold now is the day of salvation.

V. Turn thou, O Lord, and deliver my soul;

R. O save me for Thy mercy's sake.

THE pre-Lenten season has passed; one after another the three-score and ten days in preparation for Easter are going by. So one after another of our allotted three-score and ten years are passing in preparation or neglect. Yet the majority of mankind go their way, preparing only for a continuance of their earthly state, pulling down their five-story palaces of trade to re-build them fifteen stories high, or more. Rich men with one foot in the grave are as eager to buy and sell and make money, as the ambitious youth who has his way to make in the world. In the pursuit of worldly things, men lose even the small comfort and recompense which such things bring, when rightly won and wisely used.

"MISERABLE cowards!" exclaimed Frederick the Great, to his soldiers who were fleeing before the enemy; "miserable cowards, do you want to live forever?" That is just what so many do seem to want. This life is all they think of, all they hope for or care for, and they live as though it were to continue forever. The be-all and the end-all is here, "upon this bank and shoal of time." Souls that were made, not after the law of a carnal commandment, not under the limitations of a mere animal constitution; souls that were not evolved from below, but endowed from above with the power of an endless life, sink down to the pursuit of carnal pleasures, or shrink into correspondence with their temporal environment, living only for the things that are seen, unmindful of their divine origin and immortal destiny.

IN our age and country, the great problem seems to be, how to get time to look after our souls. The wise business man *takes time*, for what he believes to be of paramount importance. He must have a very small estimate of the value of his soul, who allows it to wait in the pigeon-hole of unfinished and unimportant business, for a more convenient season. Lent is a reminder, an opportunity. There is no quotation of souls on the Board of Trade. There is no help for souls in stocks and bonds. The spirit of man cries out for recognition, and demands the first place in his economy of life, as it must have the first place in deciding the issues of eternity.

RECENT events and discussions are being made the excuse for an attack upon religious orders in the American Church. It is claimed that such institutions must necessarily come into conflict with episcopal rights and the canons of the Church. There is no alternative, it is asserted, except to abolish them altogether. At least, this is urged in some quarters. Others, however, are inclined to think that the great American panacea, restrictive legislation, will sufficiently meet the supposed difficulty. We do not admit that there is anything in what has occurred to call for drastic measures, and we are sure that, for the most part, the feelings to which we have alluded are only expressions of a hostility which has long been cherished privately, only waiting for a fitting occasion to strike an effectual blow. Yet, as people who have no means of understanding the situation are liable to be misled by current discussions, it may be well to show how little basis there is for an attack upon religious orders as opposed to episcopal authority.

THERE are, to begin with, two kinds of religious orders amongst us: one consisting of lay people, men or women; the other of clergy. The first of these are associations of persons under rules of their own, in order to lead lives of special devotion. They band themselves together in order to find the mutual support and sympathy which human nature, under all circumstances, needs and craves. These people do not simply devote themselves to the interests of their own souls; they also engage in many active works of charity. They have institutions of their own, schools, houses of mercy, hospitals, and orphanages, and they are often put in charge of other similar establishments by the trustees who are immediately responsible. They do not, at any time, intrude upon the ecclesiastical sphere or usurp functions which do not belong to them, but for many years have pursued their way quietly, faithfully, and humbly, with great efficiency, and a wonderful freedom from the breath of scandal. Why then should they be molested or regarded as objects of suspicion? Rather, they have afforded an example which has been very good for many others, who, while not at liberty to detach themselves from the business of the world to the same extent, have yet felt their devotion deepened and their charity quickened. What there is in such purely voluntary associations of quiet and faithful communicants of the Church which should excite irritation or bring their members into collision with authority, we are unable to conceive. But if it be so, the bishop of any diocese may easily prevent collision, by simply excluding such persons from management of diocesan institutions, leaving them to carry on their own private work in their own way, like any other private corporations. Certainly no ecclesiastical legislation is necessary, or any other instrumentalities than such as are ready to hand.

THE other kind of religious order is that which is composed of priests. It is quite true that in this case the problem is somewhat different. The priest is already under the vows which he took upon himself at ordination. He is not at liberty to take other vows inconsistent with these. It remains true, however, that there is considerable area of his life which is not covered by his ordination vows. He is at liberty to make such rules for himself as seem to him best, or to join with others in common rules. It is contended that the rules of a religious order cover only this unoccupied ground, and that they cannot come in conflict with canonical obedience. But it has been of late loudly insisted that they do come in such conflict. The point seems to be, when it is stripped of rhetoric and appeals to prejudice, that a priest has no right to resign his charge without the consent of the bishop of the diocese, and consequently that one who so resigns transgresses the law of the Church. We do not care at present to enter upon this question as an abstract one. It is enough to say that if such be the law, it must be general in its application. It will be news to the majority of the clergy that they have no right to resign the parishes over which they have been placed, when the call comes to that "larger field of usefulness," (for which, so many, alas! are ever looking), without first obtaining the consent of the bishop. In like manner, it is probable that many parishes would be quite dazed at the idea that the bishop should have the right to say that the rector shall not resign after the vestry has, with more or less courtesy, requested him to do so.

Admitting, for the sake of argument, that there is a possibility of conflict at this point, between bishop and superior, it appears to us that the remedy is exceedingly simple. Any bishop, we suppose, is at liberty to decline to admit the members of an order into his diocese. They are priests and, therefore, under the canons of the Church. No one of them can enter any diocese and take work there without letters dimissory, duly presented and accepted. A priest cannot even officiate temporarily in the face of an inhibition. The matter is in the hands of the individual bishops, and there it may safely be left. As at present informed, we can see no possible reason for any outcry against these orders, nor any necessity for special legislation. The true *animus* of the present attacks, without doubt, is the unchanging dislike, in certain quarters, of the fundamental principles of this associated life, and recent events are only being made use of to serve a larger purpose. But this raises a large discussion upon which we have no desire to enter.

THE HIGHER CRITICISM.

II.

Each one of these critics to whom we have referred appears to be so sure that he is right, and that everybody else is wrong, that he speaks as one having authority. And yet, when we come to examine the critical method, we find that its conclusions rest on the individual opinion or dictum of each critic. And as each one has his own theory, and cuts and carves, and amends or rejects, according to his own fancy, we have as many analyses as there are critics; and when we discover that one theory upsets another, that the latest scholar in the field declares that all the rest are on the wrong track, somehow we feel that there is a high probability that he is in error also.

Until they are in concord among themselves, until they can harmonize their widely divergent views, it is certainly the wisest plan to rest content with the old conclusions. There is no cause for widespread alarm over the publication

of some new theory. Old-fashioned readers of the Bible can afford to wait until some basis of agreement is reached by the disciples of this higher criticism, who, meanwhile, can contend among themselves.

No doubt, the denial of the supernatural lay at the bottom of much of the foreign exposition. On this basis, it was necessary to form a theory that would eliminate miracles and prophecy, and to tear out or discredit passages that showed a trace of the supernatural, and to assume that the historical books had been tampered with, or remodeled, for party purposes. These expositors played foot-ball with the Old Testament, till, tired of kicking each other's shins (intellectually speaking), they gave the matter up, and the Old Testament did not appear to be much worse for all this free handling. On this account, we can not help thinking that they are unsafe guides for English or American clergymen to follow. In fact, we think very little useful criticism is to be learned from this German school. They all have a peculiar *squint*, a strong prejudice, that warps their judgment, and imparts an element of great uncertainty into their conclusions. Bishop Ellicott regards the foreign expositors as hasty and rash, and wanting the attribute of "cool common sense." So far as these characteristics mark the modified form of criticism in England or this country, so far we may expect an element of uncertainty in its results.

However, we are assured by them that there is no cause for uneasiness. They do not propose to hurt the Bible or to deal with its doctrines, but only with its literature. They do not profess to touch either the authority or the inspiration of the Old Testament Scriptures. Their conclusions, Prof. Driver tells us, "affect not the *fact* of revelation, but only its *form*." But as for dealing with the fact apart from the form, we beg leave to say that the two are so closely bound together that if you change one you change the other also. Twist a lion's tail, and as you change its form you will speedily arrive at the conclusion, from the playful and peculiar manner in which the lion behaves, that you have inadvertently done something to change the matter of that tail. Twist the books and passages of the Old Testament according to individual fancies and preconceived notions (for every student *must* approach the subject with some bias) and you cannot help doing something with the matter, the facts, the subjects, that these books contain.

If this subjective criticism is to cut, and carve, and dissect the Old Testament, to make it up out of compilations, redactions, and so on, by unknown hands, to handle it as freely as it would handle a Latin author, to lose sight thus of the statement of St. Peter, that "holy men of God spake as they were moved by the Holy Ghost," it cannot help from dealing with the *doctrine* of the Old Testament, and dealing with it, too, in a manner that is liable to do injury to some soul.

For, "our religion is to us that which it is, precisely because of its relations with the supernatural, because it is held to have been made known by divine revelation, and to consist partly of facts guaranteed by the same divine authority, partly of methods whereby the soul of man may obtain an outlook into the unseen, and may establish an individual relation with Him who is the "Father of spirits." And the critic who attempts to recast the form in which these facts are enshrined, according to his own individual theory, and leaning only on the natural and fallible gifts of his own mind, is in danger of weakening the authority of divine revelation over the souls of men.

SOME "HARD QUESTIONS."

WHERE IS THE SOLOMON TO ANSWER THEM?

DEAR LIVING CHURCH:—I am so dreadfully puzzled. Would you, who must of course know a great deal, kindly try to help me? My rector gave me a book the other day. I asked him to tell me the names of all the clergy in our diocese, and how many communicants each one of them had to care for, because you see I'm the secretary of our Ladies' Society, and so I have to know all these facts. And our rector gave me a Convention Journal. I'm not going to tell the name of our diocese, but we're not young, the journal's numbered well up in the fifties. Well, I never before had such an upsetting present in all my life! What do you suppose I found in that book? Just this: There are sixty-eight priests in our diocese, but there are only seventeen churches where there is a weekly Communion, and there are forty-nine where there is only a monthly Celebration, and there are thirty-six chapels or places of worship where they don't worship very often, for these poor souls do not have the Bread of Life even twelve times a year! Now, Mr. Editor, do you wonder that I'm worried? I feel sure things can't be quite as bad as they seem, but then a woman is'nt able to think out a proper explanation of what the clergy do, and naturally, I thought of THE LIVING CHURCH because often I find that you've printed just what I want to know when I get puzzled trying to fit together what we do, and what the Prayer Book says.

I did remember the Scripture rule about women asking their husbands at home, but it doesn't seem to fit here. If I were to say to my husband, "Can you think of any good reason why the clergy in the country parishes and missions give their people—and themselves—only a monthly Communion?" I just know how it would be. If he happened to be in an irreverent mood he would say something about "not asking him conundrums." Or if he was properly serious, being a lawyer, he would call these facts that are worrying me, "premises," and then go on and draw some of his "logical conclusions", which certainly couldn't be true, for of course the clergy believe the Prayer Book and value the means of grace. And these same convention reports tell about how they catechise the children "openly in the church," and so I know they are teaching them that answer about "the strengthening and refreshing of our souls."

I did ask my rector. And what do you think he said? "Mrs. X., if you were to ask these clergymen this question that you have just asked me, perhaps they would say they couldn't get any congregation worth while." (I guess he thinks that if every one of these sixty-eight priests in our diocese stood at the altar pleading for it every Sunday morning, there would be a shaking among the dry bones before very long). Mr. Editor, do you suppose any of these clergymen ever did say this to our rector? It made me think about what I had read in a sermon once, how that when Christ our Lord "suddenly came to His Temple," all the congregation that the Bible tells about was "one old man and one old woman."

In one of our hymns we pray:

> Be known to us in breaking Bread,
> But do not then depart;
> Saviour, abide with us, and spread
> Thy Table in our heart.

And then there are some of those verses in the sixth chapter of St. John, that it seems as if you never could read often enough, like the fifty-sixth and fifty-seventh. Mr. Editor, do you think the priest is bound to go without the heavenly Food himself, even if the people don't feel their own hunger? It wouldn't be his fault, would it, if sometimes there wasn't any congregation at all? Once I heard a young man who is studying for the ministry, say he thought it would be very solemn and very sweet to be at the altar all alone with just our Blessed Lord. And I think from the look in his eyes he was hoping that some time, when he got to be a priest, this might happen to him. (Somehow that look made a lump come in my throat.) But a clergyman who heard him (he has Communion in his parish on the first Sunday in the month) said he "hoped by the time our young friend got through the seminary he'd know more about the rubrics."

I believe the Bishop is almost as much worried as I am. Before he got to be a bishop he had a beautiful altar, and he used it too. But now he hasn't got any altar. That's another of the things that puzzled me—because you'd think a bishop would have all the privileges. But we haven't got any cathedral in our diocese. Our prominent laymen don't believe in a cathedral. I guess sometimes our Bishop feels pretty lonely without any altar, after being used to one. Awhile ago, when our rector was planning for two more Celebrations on week-days than we had had before, I got an idea. He said something about the blessing to his own soul in being able to "realize his priesthood," and I rather think h won't feel he is doing this entirely until he can meet our Lord at His altar every day. I don't see as he minds at all about the size of the congregation, but he just knows that he's paying the worship due to Almighty God, and I guess he thinks it's good for his own soul to pay that debt.

But, Mr. Editor, you won't want such a long letter. But I do feel so sorry for all these clergymen that don't get their spiritual food, and I think your paper is read in our diocese because we claim that we're "High Church." So if you can print anything that will show these fifty-one priests how they can get for themselves the same privileges that the other seventeen have, won't you please do it? I guess our rector thinks that the way to do it is just to begin. At least that's what he always says to our ladies' society when he wants us to do something that we think we can't do.

"QUEEN OF SHEBA."

P. S. It's all settled in our parish that when Lent comes we're going to have a daily Celebration. Our rector seems real happy about it. I guess he thinks the worries won't matter when he can take them every day to our dear Lord. He thinks we're going to get more blessing this Lent than we've ever had before, and I guess it will make us happy, too, to feel that every morning he is at the altar, asking this for us, when perhaps we're at home giving the children their breakfast and getting them off to school.

A WINTER VACATION.

VI.

DEAR LIVING CHURCH:—Monday morning found us on our way to St. Mary Magdalene's, Munster Square, to attend the funeral of Mr. G. J. Palmer. We felt as undeputed representatives of his many friends in America, who have learned much from the fearless columns of *The Church Times*. We entered after the service had begun, and the tones of the Psalm ringing out well accorded with the draped altar and reredos—all was solemn, sombre and sorrowful. St. Mary Magdalene's is a severe, handsome church, archaic in its form, and especially in its stained glass. How far it is wise, except as a matter of sentimental taste, to revive such severe outlines is a question; such was a flitting thought which impressed itself upon me. At the close of the lesson, a hymn was sung and then the solemn Eucharist followed, the music used was strictly Gregorian Requiem, and lent itself with touching pathos to the occasion. The sequence was the *Dies Iræ*, sung in alternate strains by men and boys. In the latter part of the immortal hymn the slowness and softness of utterance gave especial force, and was an illustration of the great effect of such simple music under devout and sympathetic treatment. In the *Agnus Dei*, the extremely simple arrangement as found in the requiem music of the Guild of All Souls' was made thrilling by the careful declamation of the boy choristers.

The family of the deceased and immediate relatives alone received. It seemed such a loving, comforting thing to see them approach the altar, and it seemed especially appropriate that all others who were present should assist them in their loving devo-

tions, and stand aloof in sympathy, not venturing nearer when such sacred grief and blessed personal comfort was upon them.

At the close of the service the choir and officiating clergy grouped themselves around the bier, which was flanked at each side by three tall tapers, the *Nunc Dimittis* was then sung, and the coffin censed.

The remaining part of the service was said at the grave in Highgate Cemetery. Thither I went, raining as it was, and in due time reached that city of the dead lifted up above the great city of the living. Had the day been clear the outlook would have been tremendous, but even as it was, one felt the great elevation of the place. The coffin was met at the cemetery gates by choir and clergy, and with solemn song the grave was reached. There amidst a dense downpour of rain and roaring wind, the last words were said, and George Josiah Palmer was laid to sleep with his kindred. From many hearts went up the prayer that he might rest in peace, and that light perpetual might shine upon him. On my way down the steep road which leads to the railway station, I joined myself to a pleasant-looking old gentleman whom I had observed deeply moved at the grave. "Ah," said he, "we were young men together; I remember, but as yesterday, when a lot of us, gay fellows, took twelve copies of the *Church Times* apiece, just to start it."

I must mention also that just as I was leaving St. Mary Magdalene's a clergyman addressed me with the question whether I was not an American, and my name Cooke. Ah, like a flash I could see it all. He had known my dear friend, William H. Cooke, dead and gone, once in Trinity Parish, the genial soul, the lovely singer, the simple, earnest nature. Some one had told me once that there was a touch of resemblance in our faces, and here this stranger in London stopped me with the question. We had, you may be sure, a hearty word of sympathy and then a loving adieu. Before we parted, however, he asked once again: "Do you know Post?" "Yes," said I, "good soul, he was one of my best friends in the Seminary in New York."

From Highgate I made direct by rail to Newgate st station and to my bankers for letters. Letters from home, how good they are, and what a delicious thing to tear them open, devour the contents, and then slowly read them all over again.

My energies being yet good for some hours' work, I went off into Whitechapel district, and my luck brought me, without a thought, to Toynbee Hall and St. Jude's, Whitechapel. As I entered the court of Toynbee Hall, I met the Rev. Mr. Boyle, one of the curates of St. Jude's, and in the most courteous way he handed me over to Mr. Aves. Under his direction, I had a brief glimpse of this Oxford settlement in East London, and its attempt to plant "sweetness and light" among its grimy denizens. It was not the hour when persons of that class could avail themselves of its benefits. I could see enough, however, from the syllabus of lectures and classes, to learn that a great work was being done, done in a certain way, it is true, but yet done. It was my privilege to see the library with its choice books, to walk through the corridors decorated with engravings and photographs, and to stand in the cheerful dining room of the resident gentlemen who try to make an evangel of their lives in this crowded part of London. It was a noble room, graced by good pictures, a grand piano, and a full-size plaster reproduction of the splendid archer, I think by Thorneycroft. There is nothing harsh or distinctively ascetic or, indeed, it may be said, definitely dogmatic about Toynbee Hall, but surely it must do a splendid work. St. Jude's is close by. It is an old classical church, and every effort has been made to brighten it up in the æsthetic sense. Engravings and photographs hung on the pillars, some pictures that looked like Watts, hung on the wall. One especially impressed me; Love in vain trying to keep death, a veiled figure, from entering the portal. There was also a striking plaster group, life-size, of Esau pleading with Isaac for a blessing. There was hope in Isaac's face even for Esau, and so that figure may give a hope to many a modern Esau, who, too, had sold his birthright for "the mess of pottage." Slowly I walked round the church. The old lady caretaker was putting away all the Bibles and Prayer Books, for, I think that evening, the oratorio of the Messiah was to be sung by a local musical society. I noticed that the old lady had a nice little gas stove near her official chair, all aglow. The font, too, had a cluster of bright red flowers at its foot, and the seats for the choristers in the choir were painted a brilliant red. What a contrast it all was to St. Mary Magdalene's! It may be that this cheeriness is just what is needed by the poor. Add to it the knowledge of the Faith, and Catholic practice, and you have all wants met.

This constant tendency to cater to the love of pleasure in Church matters, leads, one does not know whither; where is it to stop? On coming out a great sign caught my eye on a Baptist church directly opposite: "Commercial Road Baptist church, Free Concerts every Saturday evening, at 8:15." It seems like turning the ways of Zion into a kind of Vanity Fair. Let us hope better results.

I walked on westward by the St. Catharine's Docks and the Tower of London. There was no time to go in. I had seen it all once before, so I contented myself with the grand outside view, over which a great rift in the clouds was shedding a flood of yellowish light. The whole scene looked like an enormous etching by Haden, with its deep browns and flashing lights and intense action. I looked once more at the great white tower, and the Traitor's gate, and then, walking over Tower Hill, turned to the Mark Lane station of the Underground, and was soon thereafter at Charing Cross.

J. H. KNOWLES.

London, Feb. 1, 1892.

A LENTEN PRAYER.

BY MARTHA A. KIDDER.

Lord, Thou hast died for us, so let it be
Our highest, noblest aim to live for Thee.
Help us this Lent a new life to begin,
Pardon our frailty, take away our sin.

And when the Easter light shall dawn at last,
And this Lent, too, be numbered with the past,
Lord, make its teachings in our hearts abound,
Its blessings lasting all the whole year round,

PERSONAL MENTION.

The address of the Rev. E. W. Babcock is Stoningtton, Conn.

The Rev. Francis Gilliat desires all mail matter addressed to him, Trinity church rectory, Canaseraago, N. Y.

The address of the Rev. Lawrence Buckley Thomas, B. D., until further notice, will be No. 1028 Spruce st., Philadelphia, Pa.

The Rev. J. F. Taunt has accepted the rectorship of St. Paul's parish, Doylestown, Pa. Address accordingly.

The Rev. Isaac Van Winkle, of Cold Springs, N. Y., has accepted the rectorship of St. Peter's church, Bay Shore, Long Island, N. Y. Kindly address accordingly.

In the "Living Church Quarterly" for 1892, the name of the Rev. Lewis P. Clover, D.D., is published as the rector of the churches at Mechanicsville and Stillwater, in the diocese of Albany. Dr. Clover requests us to state that this is a mistake. He is not, and never has been, rector of either of those churches His address is Poughkeepsie.

The Rev. Wm. Wirt Mills is assisting the Rev. Father Foote at St. James' church, Cleveland, Ohio, and his address is 75 Sixth ave., Cleveland, Ohio.

TO CORRESPONDENTS.

J. C.—1. The Rev. R Vilatte was ordained by Bishop Herzog, of the Old Catholic Church, in Switzerland, for Bishop Brown, of Fond du Lac. He was a clergyman of that diocese, but is now under suspension. 2 One of the charges upon which Mr. McQueary was found guilty was the denial of the Resurrection. 3. The names of the consenting bishops are not announced. 4. A Sister is under vows and lives in community under rule. A deaconess may remain in her family and society. 5. The difference is one of degree. High Churchmen hold theoretically that which the "Ritualists" exemplify practically.

T. H. H.—We occasionally see in the papers statements of the comparative increase of the religious bodies, but do not now have one within reach.

J. J. A.—See Lathbury's History of the Nonjurors. It might be picked up in some second-hand book. store. Order it through your Church booksellers.

NOTE.—All contributions accompanied by a stamped and addressed envelope will be acknowledged if accepted, or returned if rejected. Of rejected contributions no mention will hereafter be made in this column, nor will such copy be returned or preserved except under the above condition.

ORDINATIONS.

Tuesday, Feb. 2nd, the Bishop advanced the Rev W. M. Lane to the priesthood, at St. Paul's church, Salt Lake City, Utah. Mr. Lane has labored indefatigably in this mission for the last two years, and much fruit is being ripened as the result. Archdeacon Webber preached the sermon, which gave out no uncertain sound on the subject of Orders.

On the festival of St. Matthias, Feb. 24th, at St. Paul's church, Detroit, Mich., the Bishop ordained as deacon Mr. Lea Kelk Wilson of St. Ignace. The sermon on the occasion was preached by the Rev. R. O. Cooper, and the candidate was presented by the Rev. Louis A. Arthur. Mr. Wilson is a son of the Rev. Stephen Lea Wilson, canon of Chester cathebral, England, and for many months past has done most efficient service as lay-reader at St. Ignace, the point which he is still to serve.

WARNING.

The clergy generally, and especially in the Southern States, are warned against one Tom Brothers, calling himself "Prof. H. O. Brothers," and claiming to be a son of the late Rev. Dr. Brothers, of Maryland He is of low origin, and a fraud in every sense of the word. Has been driven out of two towns in this diocese, in disgrace, of the lowest order.

W. P. BROWNE,

Feb. 23rd, 18. Cleburne, Texas.

BIRTH.

BINKLEY.—In Chicago, March 1st, to Alice Leffingwell, wife of Dr. John T. Binkley, Jr., a daughter.

OBITUARY.

FOGG.—Died at Brooklyn, Conn., on Wednesday, Feb. 17th, 1892, in the 88th year of her age, Aliph Fogg, daughter of the Rev. Daniel Fogg, missionary of the S. P. G., and first rector of Trinity church, Brooklyn, Conn.

JEFFERSON.—At Noroton, Conn., Jan. 30th, 1892, Mrs. Julia Frances Jefferson, aged 75 years, mother of the Rev. Henry B. Jefferson, of Lancaster, N. Y., and the Rev. Ralph T. Jefferson, of Meriden, Conn.

HYDE.—Entered into rest, at his home in Georgetown, D. C., on Sunday, Feb. 28th, 1892, Anthony Hyde, in his 82nd year. "In the Communion of the Catholic Church.

FROST.—Entered into rest from the rectory, Carlyle, Ills., on Feb. 23rd, 1892, the Rev. William J Frost, D. D., LL.D., in the 75th year of his age.

The Bishop of Springfield, with the clergy, assembled to pay their last tribute of respect to the memory of the Venerable William J. Frost, D.D., LL. D., Archdeacon of Alton, and rector of Christ church, Carlyle, Ills, desire through the undersigned committee to give expression to their feelings on this occasion in the following minute:

Whereas, It has pleased Almighty God in His wise providence to call to the rest of Paradise, as we humbly trust, our brother, the Ven. Dr. Frost,

Whereas, The declining years of our brother's long, useful, and honorable life were spent in the diocese of Springfield; his scholarly attainments, his marked devotion to his Master's work, his uncompromising assertion of Catholic Faith and Apostolic Order, and his rare generosity, are the legacies left us,

Be it Resolved, That while bowing in humble submission to the will of our heavenly Father in depriving the parish of Carlyle of a faithful pastor, and the diocese of Springfield of an earnest devoted priest and wise counselor, we desire to place on record our deep sense of personal loss.

Resolved, That we extend to the widow of our brother our deepest sympathy, and with the assurance of our prayers that she may realize in all its plenitude the promise of the Eternal Father to be the widow's God, and may the sweet consolation of the Blessed Spirit be hers as her days hasten onward to the paradise of the blessed.

Resolved, That this minute be published in *The Churchman* and THE LIVING CHURCH.

R. G. HAMILTON,
J. B. HARRISON,
J. N. CHESTNUTT, } *Committee*

Feb. 25th, 1892.

APPEALS.

A fund is being raised by one of the managers of St. Luke's Hospital, Chicago, to endow six more free beds: ST. JOHN'S and ST. JAMES' beds for men; ST. MARY'S bed for women; ST. MARGARET'S for young girls; ST. THOMAS' for young boys, and WILLIAM'S Rest for older boys. Will not all persons of the above mentioned names help on the good work by sending money or checks to MRS. N. K. FAIRBANK, 1801 Michigan ave., Chicago, Ill. Mention this paper.

THE Church Unity Society appeals for $1,000 to send papers on the Church and Unity to ministers of the denominations. $474 received to date.

W. S. SAYRES,
General Secretary.

Broken Bow, Neb., Oct. 13, 1891.

THE GENERAL BOARD OF MISSIONS.

(Legal Title. The Domestic and Foreign Missionary Society of the Protestant Episcopal Church of the United States of America.)

All men, women, and children who belong to the Episcopal Church are members of this society and share the privilege of supporting its missions at home and abroad. Domestic missions in thirteen missionary jurisdictions and thirty-four dioceses, and among Indians and colored people; foreign missions in China. Japan, Africa, Greece, and Haiti; salaries of sixteen bishops; stipends of 1,100 missionaries, besides support of schools, hospitals, and orphanages will cost $500,000 this year, and depend wholly upon voluntary contributions. Gifts may be designated for any part of the work. Remittances should be made to Mr. George Bliss, treasurer, and communications addressed to the Rev. Wm. S. Langford, D. D., Mission Rooms, 22 Bible House, New York.

All are invited to help the Children's Lenten Offering. For boxes send to above address.

WM. S. LANGFORD,
General Secretary.

THE GUILD OF ALL SOULS.

FOUNDED MARCH A. D. 1873.

OBJECTS—1st. Intercessory Prayer—i. For the Dying; ii. For the Repose of the Souls of Deceased Members, and all the Faithful Departed. 2nd. To provide furniture for burials, according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints," and the "Resurrection of the Body." 3rd. The publication and distribution of literature, pertaining to the objects of the Guild. The Guild consists of members of the Anglican Church, and of Churches in open Communion with her. For further information, address the Secretary and Treasurer.

MR. EDWARD O. HUBBARD
P. O. Box 185, Chicago, Ill.

MISCELLANEOUS.

WANTED.—At the House of the Good Shepherd, Utica, a teacher for children from 5 to 14 years. Must be able to play the piano. Address the matron, MRS. M. J. FRISBIE, "H. G. S.," Bleecker and East s., Utica, st N. Y.

WANTED.—In a Church boarding school, two experienced teachers for the school year '92-'93. Work in Latin, German, Mathematics, and English. Address S., 157 E. Congress st., St. Paul, Minn.

FOR SALE.—A flourishing female boarding and dayschool, finely located and successful. Very easy terms to the right party, who will continue it as a Church school. The reasons for its sale are personal and family matters, not any want of success. Address PRINCIPAL OF SCHOOL, LIVING CHURCH Office.

SMALL pipe organ for sale cheap. Address MR. J. CRYDERMAN. 356 Virginia st., Milwaukee, Wis.

THE Bishop of Newark is engaged in making a complete set of the Convention Journals of the diocese of New Jersey for preservation in his own diocese. The Journals of the following years are wanting, *viz:* 1821, 1826, 1827, 1828, 1829, 1830, 1831, 1833 1835. The Bishop will feel greatly obliged to any one who will either supply him or put him on the way of obtaining copies of any one of these missing Journals. Address him at No. 65 N. Arlington ave. East Orange, New Jersey.

THE St. Agnes Guild of Calvary church, furnish vestments, embroideries, etc. Choir vestments a specialty. Address the Rev. W. H. MOORE, 975 Monroe st., Chicago.

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CHOIR AND STUDY.

CALENDAR—MARCH, 1892.

6.	1st Sunday in Lent.	Violet.
9.	EMBER DAY.	
11.	EMBER DAY.	
12.	EMBER DAY.	
13.	2nd Sunday in Lent.	Violet.
20.	3rd Sunday in Lent.	Violet.
25.	ANNUNCIATION, B. V. M.	White.
27.	4th Sunday in Lent (Mid-Lent).	Violet.

THE CHRISTIAN YEAR.

BY THE REV. J. ANKETELL.

THE FIRST SUNDAY IN LENT.

Having fasted forty days. St. Matt. iv: 2.

Lord, who for our sake,
Forty days didst fast,
Lead us on till morning break,
When earth's night is past.

Working still with Thee,
Let us not in vain
Share the bounty, rich and free,
Won by Thy sharp pain.

Giving no offence,
Serving without blame:
Guard us by Thy sure defence
Safe from sin and shame.

By the Holy Ghost,
By pure love unfeigned,
By the armor of Thy host,
Let our crown be gained.

Dying, still we live;
Chastened, long our years;
Poor, Thy grace can all things give
In this vale of tears,

Till the morning breaks
On the distant shore,
And the raptured soul awakes,
Safe forevermore.

IN our account of the renovation of Holy Trinity church, last week, the splendid window in the chancel should have been credited to Messrs. Cox Sons, Buckley, & Co., by whom, indeed, all the art work of the interior, except the mosaic by Messrs. J. & R. Lamb, was executed. The architect, Mr. C.T. Mathews, should also be congratulated on the success of his work, both as to its design and execution.

Allusion was made, some time ago, to that sense of long estrangement between past and present in the ecclesiastical architecture of England, and of the impossibility of a conscious and intelligent sympathy with the builders of ante-Reformation Christianity. For architecture, so far as it is truthful and sincere, is a disclosure of contemporaneous life and belief. The Christianity of those early ages is separated from our own by a great gulf. No conceptions and interpretations of the Catholic Creed and liturgy could be more widely estranged. The great builders were profoundly ascetic in culture, though there were episodes of grossness and coarse indulgences. It was a gloomy, severe type of faith, fed on penalties, penances, macerations of the flesh, the terrors of the law, rather than the joy and peace and sweetness of the Holy Ghost the Comforter. Wherever you plant yourself for study and meditation, an impassable barrier stretches away between you and the walls and roof that shut you in. They are hieroglyphs, or cryptograms, almost as obscure and insoluble as the temples and sculptures of Egypt. The antiquarian must go arm in arm with the theologian, or there is little intelligible disclosure. This is true all the way from the diminutive parish church that reaches back to the days of Alfred, along the imposing lines of vast cathedrals and abbeys that dot the whole of England. You can hardly journey a dozen miles in any direction without encountering one of them. Indeed, these ecclesiastical bodies and monastic orders possessed the land. These enormous piles more than demonstrate this, and the swollen coffers and bursting storehouses of the spoliation period tell the same tale.

Everywhere "time's effacing finger" is busily at work. The cathedrals, for the most part, are seamed and scarred with decrepitude. What with the disintegrating assaults of wind and weather, of frost and storm, without and within, the strife is visible in crumbling cloister, in splintered, wasting arches and columns, in half-dismantled chapter houses. We all know what calamitous ruins have befallen many a cathedral spire and roof in past generations; and it is a matter of recent legislation that a Parliamentary commission has taken seriously and scientifically in hand this physical deterioration and the possible conservation of the cathedral. To this end, cathedral estates and funds have been made chargeable for such expenditures. A canonry of Westminster has recently been abolished and its income devoted to the work of restoration. The whole facade of the north transept has just been practically rebuilt, and extensive operations are being carried on along the parapets, and over the Henry VII chapel. One cannot but notice the enfeebling effect on construction, often following the determined encroachments of the Gothic and perpendicular styles on Roman and Norman edifices, also the disastrous effect upon the foundations often following a meddling with the gargoyles, the chief office of which was the safe discharge of water from the roof.

In fact, these cathedrals were almost altogether the chapels to the great monasteries, clustered at their feet. This can all be studied out at Westminster. The cathedral use and occupation were after-thoughts, following the suppression and confiscation of the monasteries and their estates. They were never designed as episcopal seats—cathedrals, and it is readily seen how poorly adapted they are, for the most part, for the popular offices of a cathedral. That fatal rood-screen which effectually cuts so many of them in twain, renders their unfitness the more glaring. Indeed, the most uncomfortable personage in the Anglican establishment, the one whose prestige and prerogatives are most uncertain and indefinable, is the Lord Bishop himself, who seems to wait upon the good pleasure of the dean, in little as in great matters, while the dean seems, so far as authority and mastership are concerned, to be *de facto* bishop. It must be borne in mind that for hundreds of years the bishops of these cathedrals were haughty, princely personages, something after the type of Richelieu and Mazarin, and ideally as far separated from the living bishops of to-day, as Cardinal Manning was from Cardinal Wolsey, or as the present Bishop of Lincoln from his lordly predecessors six hundred years ago.

Nothing can be clearer than that in the light and work of Church life in England to-day, the old cathedrals are honestly to be counted as misfits, touching the duty and crisis of the present at hardly a single point. It is universally conceded that they will never be rebuilt on existing lines. This is further seen in the designing and fashioning of St. Paul's, two hundred years ago, which, under Sir Gilbert Scott, was as far as possible adapted for popular and public use. But who could conceive of any such wholesome reconstruction in Westminster, in Canterbury, in York, and in a dozen others? All designs for new and projected cathedrals dismiss the ancient type, frankly meeting and providing for the wants and emergencies of the present. Ecclesiastical architecture must give voice and expression to the life and inspirations of contemporaneous Christianity. So far as it is retrospective and rooted in ancient traditions and conventionalities, it ceases to live, and becomes a sterile anachronism.

The earnest traveller has his griefs and scandals, if he extends his tour along the cathedrals. In this connection we quote parts of an article in *The American Architect and Builder* for October, by Mr. Barr Ferree, a keen observer in the severer lines of architectural study, who supplies a temperate, yet thorough, criticism of certain generally recognized blemishes in cathedral administration. He writes in substance:

However admirably adapted to sacred service the English cathedrals may be, and however well their service may be conducted on Sundays and festivals, they assume newer and stranger aspects on other days. On week-days the English cathedral becomes a show-place, an object of interest to the foreign and native traveller, a place where a young man and maiden may wander undisturbed within certain limitations! Voices are hushed and hats raised, and the behavior of the people is decorous in the extreme, but notwithstanding this and the sacred associations, an English cathedral on week-days is more a museum than a church. First of all, there are the guides (vergers). These are the most serious drawbacks the studious visitor has to contend with. Their main object in life is the extraction of fees, and after this, the hurrying of people through the finest monuments erected by the English-speaking peoples. Between the practical carrying out of these ideas, the visitor has a sorry time of it. If one had never heard of a cathedral and was not in the least familiar with its history, the information offered by these individuals would not be wholly valueless; but with a guide book and the privilege of examining as one pleases, more can be learned in an hour than from several days' harangues from officious vergers.

Imagine your first meeting with one of these. You approach a cathedral in an impressionable state of mind, ready to enjoy the architectural and historical wonders there brought together. You enter; presently you discover that the whole eastern end above the transepts is shut off from the nave by a locked railing. Different means of access are in vogue in different places—perhaps you will be invited to sign your name in the visitors' book, and then be innocently requested to drop a sixpence in the box; perhaps the sixpence will be demanded of you, after which you are sent along with a body of other tourists who are pressed for time and do not care for the things you care for.

Bad as it is to be hurried through a great cathedral, to be denied the solitude of your own thoughts, to be prevented from studying in your own way those portions which especially interest you, the most annoying part of the whole thing is the eagerness of the guides for fees. In some cathedrals the visitor is notified by conspicuous placards that the attendants are positively prohibited from accepting gratuities, yet in these very buildings they are most expected, most broadly hinted at, most generally given. One does not object to fees when they are not too often required, but it is especially vexatious to find servants of the house of God soliciting alms they are not entitled to, but which they are actually forbidden by their employers to receive.

Of all places in England, Westminster Abbey is perhaps the most disappointing. You enter by the north transept door, and pass through rows of marble statues placed so close to one another that each seems jealous of its neighbor, and to regard him as an intruder. There are, for example, the three Cannings at the left, all splendid, typical English gentlemen—reminding one of the three Napiers who dominate a corresponding place at St. Paul's. Advancing, one realizes now, it never before, how thoroughly appalling an avenue of such as these may become, especially when they are consociated with angels and all conceivable sorts of symbolical personages that sprawl and attitudinize in all sorts of hysterical ways. One sees more sprawling angels in Westminster Abbey than in any other place in the world, though they are to be found in St. Paul's, with a small but choice collection in the Guild Hall. In the Abbey they flourish in an apparently natural, unclad state, bare-breasted women being plentiful among them. This, of course, is a characteristic of English art at certain periods, and has nothing to do with the ecclesiastical functions and associations of the edifice only so far as it may obscure and disturb them. Then again, the absurd vagaries of the "classic" epidemic compel reluctant and impatient attention Think, for example, of dear old Dr. Samuel Johnson posing near the lecturn in St. Paul's, bare-legged and scantily clad in a blanket-toga awkwardly flung across one shoulder!

The Quarterly Review (London), for October last, contained a most valuable and noteworthy paper on "Church Progress and Church Defence" in England. No such comprehensive presentation of the subject has found place in current literature. It is the Church's reply to her enemies who are agitating the public, and Parliament too, in the interest of disestablishment and universal spoliation, as in the case of the Irish Church. That the established Church has a stronger *raison d'etre* than ever, unimpeachable and flawless, is not only stoutly maintained, but made good by the unanswerable logic of figures and facts. Evidences of an unprecedented vigor and vitality are accumulated from every quarter. Her activities, and generosities, and fertilities, are well-nigh inestimable in value, volume, and number. There are no dead centres, no regions of local paralysis. She is far in advance of all other religious bodies, all along the line, and that line extends not only through the great universities, and their grand "extensions" among the middle and laboring classes, but down to the well-nigh impenetrable underworld of despairing and vicious ignorance and poverty that threatens to submerge all that is good and hopeful in English life.

Here is a brief citation of its treatment of the cathedral question: "The cathedral system is often branded as a failure. How far is this accusation true? Surely not in the sense that cathedral services do not largely correspond to the ideal of a diocesan model, at which crowds reverently worship in the beauty of holiness. Let those who would estimate Church progress in this direction recall the days when the scanty Sunday afternoon congregation at St. Paul's rarely filled even the choir, and compare it with the eager throng that now crowds the whole space beneath the dome and stretches westward far down the nave, and he will gain a truthful, though only a partial, conception of cathedral revival. Then, only once a year at the gathering of charity schools, the great dome was filled with the notes of praise; now scarcely a week but some grand assembly is brought together under such varied auspices as serve to touch our complex modern life at every point, and to render the Mother Church of the metropolis worthy of its unique position. Anniversaries of Church so-

cieties and guilds, choral and temperance unions, oratorio and Passion music, Lent and Advent services, Sunday school and harvest festivals, each and all of these now, in turn, meet in our exquisite English cathedrals, whose beauty is enhanced by the interest of the nation's history built into their walls."

Let us say parenthetically, in further illustration of this point, that we read from the Week-Service Calendar of St. Paul's, now lying before us, beginning with Septuagesima Sunday: that on Sundays there are three or four services—two celebrations of the Holy Communion, an afternoon service, and an evening "People's Service." Three of them, as we can bear personal witness, are attended by great congregations, and the last, by several thousands. Besides on these week days, at 8 A. M., there is a celebration of Holy Communion in the north-west chapel, and also Morning Prayer in the crypt chapel; at 10, choral Matins in choir; at 1:15 P. M., a short service in the north-west chapel; at 4, choral Evensong in choir, and at 8, short evening service in the north-west chapel; or six services daily. A similar ratio of progress and fruitful labor is shown in all directions, parochial, diocesan, and institutional, among the more remarkable, the work of the Church Army, a recent organization for evangelistic work, deriving its chief inspiration from what Bishop Lightfoot—one of its staunchest friends—described as the "magnificent hopefulness," the firm persuasion that the Gospel has power to drag men and women out of the lowest depth of degradation and restore them to pure and useful lives. "The Church Army has no relationship to the Church of England, for by its constitution it is part and parcel of it". This evangelic mission enthusiasm has spread among the great schools and universities, and almost every school and college has established and sustains its mission in some destitute and degraded region. Here is a brief summary of statistics, covering twenty-five years —1860–1884—of voluntary contributions:

1.	For theological schools and instruction of candidates for Holy Orders	£ 525,653
2.	Church extension, restorations, etc	35,175,000
3.	Home missions	7,429,478
4.	Foreign missions	10,100,000
5.	Elementary education	21,362,041
6.	Church literary agencies and institutes	1,059,501
7.	Charitable work (Church)	3,818 200
8.	Clergy charities	2,103 364
	Total	£81,570,237

Or approximately in dollars, over $400,000,000! The disestablishment of such a Church would practically threaten the evisceration of every great social, charitable, and religious undertaking for the betterment and larger glory of England.

BENEDICTUS.

BY JAMES E. WOOD.

This anthem, although retained in the "proposed" Prayer Book of 1785, met with a partial obliteration in the adopted one, the last eight verses being omitted. It was also preceded by the *Jubilate Deo*.

A recent General Convention of the American Church has made, however, the Catholic restitution of placing it in its entirety where it belongs in our Prayer Book. Without dwelling on its literary graces or its inspired origin, the fact obtains that it is hallowed to us as a devotional inheritance by transmission through many generations of use.

The words of this canticle are those of the priest and prophet Zacharias in acknowledgment of the fulfillment of the presage of the Angel Gabriel made to him several months previous. It is the last prophecy of the Old, and the first of the New Testament. Its theme is the coming of John the Baptist, the herald and prophet of the Advent.

Zacharias, to whom paternity seems little short of miraculous by reason of his advanced age, is beset by fear at this announcement, and a skepticism regarding its fulfillment, which unfits him to respond with that trust and gratitude which at a later date are realized in the *Benedictus*.

This unbelief on his part receives immediate correction from the Almighty by the temporary loss of speech, as we read in the Gospel narrative recorded by St. Luke. Not until Elizabeth, his wife, had given birth to John the Baptist, was his tongue loosened, when in response to its first impulse it breaks forth into the laud known to the Christian Church as the *Benedictus*. Even a superficial consideration of the circumstances under which the Angel Gabriel's message is transmitted, will satisfy the most skeptical that Zacharias' song of rejoicing is not occasioned solely by the prospect of his offspring being divinely appointed to publish the fulfillment of the Messianic covenant as realized in the Incarnation. A more subtle influence transpires, no doubt, in the elation of the aged priest, as the prospect unfolds itself, that the priestly office is to be perpetuated in the Messiah himself. The priesthood is not to terminate with the Incarnation, but it is to be dignified and ennobled by its consummation. Nor is the service of the altar, at which he has awaited with untiring zeal and devotion an extended life-time, to fall into desuetude by the Sacrifice of Calvary, or by divine abrogation as a result thereof.

The aggregation of priest, altar, and sacrifice in the person of our Saviour is not to militate against sacerdotal function, or its pre-requisites, in the future. This function, drawn from Christ Himself, the Great High Priest, as its source and fountain head, is to maintain without limit as to time, and to draw its life and nourishment from the perennial flow of that grace, which, proceeding from the well-springs of His mercy, shall continue to the end of time a spiritual blessing and endowment to mankind.

BOOK NOTICES.

A STORY OF THE HILLS. A Book about Mountains for general readers. By Rev. H. N. Hutchinson, F. G. S., with sixteen full-page illustrations. New York: Macmillan & Co.; Chicago: A. C. McClurg & Co. Price, $1.50.

To those who have never thought about mountains in any other than a general way, or as a convenient excuse for sight seeing, or as affording a good standing point from which to behold marvellous risings and settings of the sun, this book will prove intensely interesting. It is full of all kinds of facts about the origin, the beauties, the life, and the uses of the everlasting hills. The style is not always as good as it might be, our author being too prone to parenthetical expressions, yet we know of a boy of eleven years who has read it, as he says, "with great pleasure."

ENGLISH WORDS. An Elementary Study of Derivations. By Charles F. Johnson. New York: Harper & Bros; Chicago: A. C. McClurg & Co. Price 84 cents.

Prof. Johnson, of Trinity, Hartford, has prepared this book as a text for high schools and colleges. At last we have a work that is decidedly practical and suggestive rather than a mere extract from the dictionaries. Modest in tone, unpretentious in size, excellent in style, it is just the work with which to initiate the pupil into the beauties of the science called philology. We advise all schools that can find a place for scientific word-study, to examine this little book, being sure that it will commend itself at once as the very best for the purpose.

AN INDUCTIVE LATIN PRIMER. By William R. Harper, Ph. D., and Isaac B. Burgess. New York, Cincinnati, Chicago: American Book Company. Price $1.00.

A beginner's Latin book on the same plan as the Cæsar by the same authors. The Cæsar has been very much liked, and we predict that this Primer will be equally popular.

A REPRINT of the American edition of Bishop Oxenden's "Pathway of Safety, or Counsels to the Awakened," of which a hundred thousand copies have been sold in England, will be issued this week in neat, but cheap, form by Thomas Whittaker, New York.

BRENTANO BROS., 204 and 206 Wabash Ave., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

PAMPHLETS RECEIVED.

A PERSONAL QUESTION: Why should you not be Confirmed when the Bishop visits this parish? By the Rev. G. W. Shinn, D. D. New York: Thomas Whittaker.

VOCATION; or, The Call of the Divine Master to a Sister's life. By Bishop Grafton. Second edition. New York: E. & J. B. Young & Co.

THE SABBATH QUESTION AND THE WORLD'S FAIR. A Sermon by the Rev. James Gorton. Akron, O: Capron & Curtice.

SOCIETY OF LOYAL VOLUNTEERS. Prospectus and Constitution. Washington, D. C.: Ramsey & Bisbee.

THE HOSPITALITIES OF THE CHURCH. A Sermon preached at the consecration of St. Michael's Church, New York. By the Rt. Rev. Geo. F. Seymour, Bishop of Springfield. New York: A. G. Sherwood & Co., 47 Lafayette Pl.

CHRISTIAN UNITY. Ideal, Actual, Possible. A Sermon preached before the Berkeley Divinity School by the Rev. Prof. J. H. Barbour, Middletown, Conn.

J. COLE. A story of loving service. By Emma Gellehand. New York: James Pott & Co. A beautiful story in paper cover.

DO WE BELIEVE IT? A Home Question.

EXPECTATION CORNER; or, Is Your Door Open?

"CONFLICTING DUTIES." By E. S. Elliott. New York: Thomas Y. Crowell & Co.

A BURNING QUESTION. By Constance Faunt Le Roy Runcie. St. Joseph, Mo.: Press of Shirley & Kessler.

DAILY LENTEN THOUGHTS. Price 10 cents. For sale at John Wanamaker's, Philadelphia.

The Bishop of Bedford, at the Rhyl Church Congress, gave the following rebuke to sensational and personal advertising in connection with the services of the Church: "The wise among us do not favor sensational advertisements of sermons or services. Puffs are easily recognized, and the puffer is discredited. Many advertisements I have seen and read have pained me, and I have felt they were an insult to both the intelligence and the best feelings of the people. Have as much music in the church as you please, so long as it is good and heavenly—have your services of song and your oratorios, but don't make the church a concert room; don't advertise this lady or that gentleman to sing solos, either from the chancel steps or from behind a screen. There is always a danger lest earnest and anxious men be betrayed into the adoption of means that are undesirable. Far be it for me to discourage, or to throw cold water on any earnest endeavor, simply because it is new, untried, and out of the usual beat. But my sense and my experience bid me say that means should have relations to the ends proposed to be gained, and simply *to fill a church* is not the end of the Christian ministry."

PERFECT WORK.

I Cor. xiii: 3.

BY JOSEPHINE SMITH WOOD.

A sculptor once in olden time
Wrought with such love and care,
Lest any shadow of himself
Should mar his work so fair,
Upon his forehead placed a flame,
And its soft beams alone
Kept ever clear and pure the light
Upon his work of stone.
Devotion, skill, and patient thought
His memory enthrone.

Our foreheads bear the sign of Him
Who is the world's great Light;
And he who keeps alive God's flame
Of love, will work aright.
Oh, may no shadows of ourselves
E'er prove our efforts naught;
But may the light of His great love
Show singleness of thought,
And work which "profiteth," because
With charity 'tis wrought.

Quinquagesima, 1892.

GIVE THE CHOIR SOME CHANCE.

"Please do not outvoice the choir." This notice has not yet made its appearance, but it may perhaps be looked for by way of a compromise to the more decided measures recommended by a correspondent of *The Guardian*. This person attended the commemoration services at Ely cathedral, and when the choristers and chapter, after meeting the bishops at the west door, came singing up the nave and turned south and east into the procession path round the choir, and so out again under the lantern, he desired nothing better than to listen. Unhappily behind him was what he contemptuously calls "a voice with a young person attached." The voice was a tenor; it was even a good tenor, correct in time and tune. Its fault was, in brief, simply its existence then and there. For this voice behind seemed to fill the place. Might not the cathedral authorities, asks the sufferer, request curates, women, and ecclesiastical laymen (the others don't sing), having voices, or "voices having curates," to send in their names the day before, so they might be penned away in the north transept, or perhaps even outside the west door?—*London News*.

A CLEVER writer in one of the London papers, after drawing a picture of the kind of thing occurring in country churches in days gone by, describes the music in church before the advent of a new vicar. He says: "Before his arrival the singing of the congregation had been left to their own sweet will. Most of them sang the air. There were a few of the farmers' daughters who based their musical reputation upon the fact of singing 'second;' which consisted in starting the same time as the trebles, two or three notes below, and rigidly maintaining the same place all through the air, which sometimes had a very remarkable effect. And two or three of the farmers themselves sang the words throughout on the lowest note they could procure, in a grunting manner, which was considered indispensable to the proper production of a bass. Then there was Walker! Walker was our tenor; and a tenor of such a very powerful description that when he gave his mind to it he completely obliterated all the other members of the congregation. He was especially good at those chants or hymns where the tenor part occasionally soars aloft two or three notes above one sustained note in the air: upon which occasion he completely lost himself in melody, and there was nothing for us to do but wait until he came down again. We were really proud of our tenor, and it was felt to be an insult to all of us when a visitor remarked to our vicar that he personally considered it would be a distinct improvement to the singing if Mr. Walker could be securely placed on the top of the rookery behind the church. It is generally believed among us that to this insulting remark may be traced the commencement of the vicar's desire to have a choir."

THE HOUSEHOLD.

WORDS.

BY MAIE ALLYNE.

Saith the Book revered and olden,
Of a fitting word expressed,
It is like to apples golden,
That in silver pictures rest.

Swift and sharp, or brave and tender,
Words, oh! words can never die,
Echoes good or ill they render,
Changeless through the listening sky.

Could we think, before the saying,
That the blessed King was near,
How would we, His Word obeying,
Measure to that gracious ear.

Lo! what words, swift-winged, are flying
Through the chambers of the air—
Words of liquid music, vieing
With the accents of despair.

Words that chill some high endeavor,
Keen and cold as ice winds blown,
On may bear a soul forever;
Words that naught can e'er atone.

Will they rise, an armed number,
To confront in dread array,
Souls that shall awake from slumber,
On that awful judgment day?

Bitter words of hate, of sorrow,
Pierced are hearts so just and true,
Shadows veil e'en hope's glad morrow.
Words should let the Christ shine through.

Breathing peace, the right defending,
Wise with patience, graced to win,
Life's dull woof with bright threads blending,
Guileless words love bideth in.

Filling all the world with gladness,
Making perfect here below,
Lifting earth from sin and sadness—
Jesus' words of silver flow.

While the angel, listening, weary,
Scribe of God from age to age,
O'er the words that life makes dreary,
Spreads with wings of peace the page.

Like the dew on drooping flowers,
After drought, the gentle rain,
Song of birds in summer showers,
So, sweet words will soften pain.

Wond'rous words are writ and spoken,
Rich with wisdom from above,
But the dearest one ne'er broken,
Word of God, is JESUS' LOVE.

THE PRIZE STORY.

A WORKING-WOMAN.

BY MARION COUTHOUY SMITH.

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CHAPTER X.

Exactly what Arthur feared had come to pass. Doris also had been restless and wakeful that night, partly from the heat, and partly from a vague feeling of wonder and apprehension that had been roused in her during the evening. She had noticed at last the whispers and glances in her direction; had observed the increased coldness of Mr. Sennett's manner toward Ralph; and had also felt that Ralph himself was out of sorts in some way. She began to suspect that the change in Arthur came from some other cause than bodily illness, which he would have frankly confided to her. He was certainly worried, and it must indeed be a serious trouble that would dwell on the mind of a boy scarcely eleven years old. She lay awake, pondering these matters, until midnight, when she was startled by the cautious opening of Arthur's door, on the opposite side of the hall. She heard some one moving softly outside, and feeling uneasy about Arthur, she finally rose and looked out. By that time he had gone down stairs, but she saw the light burning in his room. Throwing on a wrapper, she went out and looked over the balustrade. It was a well staircase, and she could see the lower flight, and the figures of Ralph and Arthur at its foot. She noted their excited gestures, though she could not hear their words. At one point in their conversation, Arthur touched the cards which Ralph still held in his hand, as if they were the subject of dispute. She was about to go down, when she recalled a resolution that she had made, never to interfere between the brothers, lest her coming into the family should prove a source of discord. Seeing Ralph order Arthur up-stairs, she turned away and went back to her room; then she heard Arthur come up and turn the key in the lock. She could not speak to him that night, however anxious she might be.

In the morning, Arthur came down to breakfast looking very pale, and with dark circles under his eyes. He could scarcely eat a mouthful, and Doris made but a poor pretence of it. There was a visible constraint over the whole party, and they were evidently objects of curious comment to some of the gossips of the house. In some mysterious way, it had transpired that a scene had occurred in the night between Ralph Burney and his younger brother. Walls have ears on such occasions.

"It was a sort of 'Father, dear father, come home' affair," said one of the elderly ladies to another.

"The good little Sunday school boy urging his wicked brother to depart from evil courses," laughed the other, maliciously.

But the poison did not cease to work, at this point. One of the ladies aforesaid was so brimming over with that peculiar form of curiosity, which is the disgrace of a certain class of women, that she could not refrain from putting Doris herself to the torture.

"I suppose you've heard the latest," she said to her confidentially, as they were all standing aimlessly about the piazza, waiting for the morning mail.

"No; I have heard nothing," answered Doris, indifferently.

"They say a party of gentlemen were gambling in the smoking-room last night, and that there was a scene—I really don't know what occurred, but there must have been quite an excitement. I wonder who the parties were!"

"I don't know, indeed," said Doris, coldly, moving away as the mail-bag was carried in. She looked about for Ralph, and saw him walking off with Mr. Sennett. The latter had a stern determined air, and was speaking in a low voice, and as if in remonstrance. Ada and Arthur were not to be found. Doris got her letters, which were unimportant, and retired to a quiet corner in the parlor, ostensibly to read them,—really to think matters over. At last she came to a decision, and went up stairs.

In the meantime, Arthur had sought his sister in her room, and told her all, urging her to take the matter in hand, and speak to Ralph, if not to Doris.

"Doris ought to know," he said, "or it ought to be stopped somehow. You ought to speak, Ada; what in the world can I do? a boy like me! I don't want to be a tell-tale—but Doris might be so unhappy! Oh, what shall I do?"

"Arthur, don't be such a little goose! There is no occasion to speak, and I shall do nothing of the kind. You can, if you want to be a horrid little mischief-maker."

"Ada, did you know about this—about the kind of things Ralph does?"

"Why certainly, I knew he played a little sometimes. A great many gentleman do. It's only wrong when—when you do it too much, or when you lose money by it, and make other people poor. Ralph is always so lucky! I am sure he has made us a great deal better off. If he hadn't won so much on good horses sometimes, we shouldn't have had half as many nice things. He says it's perfectly fair, because if you have sense enough to know a good horse from a bad one, you make money by your brains! And it's no worse than Wall street, where half the men make their fortunes."

"I don't know anything about that, Ada; and you may talk very fine, but you know it's wrong! I know it, too—I know it—I know it, and everything is so dreadful!" And the poor little boy burst into a passion of tears. "No one will help me, and I must tell her—I must!"

Ada advanced upon him, and gave him a violent shake; but before she had time to speak, there was a knock at the door. She released Arthur who turned his back and went to the window, and she called "Come in!" in rather an agitated voice. The door opened and in walked Doris.

"Ada," she said, very quietly, "I came to speak to you. Something is going on which has been kept from me. I see this, and feel it. Arthur knows it, but he is a child, and I will not burden him by forcing him to speak. Ralph—it almost seems—I am afraid—Ralph has been accused of doing something wrong! I saw him last night with Arthur, he had cards, and I would not have noticed that, but Miss Benson spoke to me about some gambling last night among the young men. Has Ralph been playing for money? Is that the trouble?"

"No—oh no!" cried Ada, frightened into an untruth. "Don't believe such things, Doris; it is all right."

But Arthur turned suddenly, and flung himself upon Doris, crying out:

"Oh, tell him not to do it! Doris, he'll stop it for you, I know he will! I begged him, but he wouldn't promise, because I am only a boy, but you can make him do right! Tell him you never will take any of that money he made on some horrid horse race—please, dear Doris! I tried to tell you—but I couldn't—and now you know—but please forgive him"——

In the excitement of Arthur's outbreak, no one had noticed another knock at the door, but at this instant it opened, and Ralph strode into the room. Doris turned to him, deadly pale, with deep reproach in her eyes. He was darkly flushed and trembling with anger. After his dispute with Mr. Sennett, during which only the latter's coolness had averted a violent scene, he had taken a quantity of brandy "to steady his nerves." How far they were steadied was proved by the event that followed.

"What's all this?" he cried, passionately. "You at it now, you little mischief-making fool; telling Doris your pack of lies and trash, and making misery for me!"

Arthur stood up and faced him, raising his blue pure eyes to his brother's distorted face. Something in the look drove Ralph to madness. As the child began to speak, he raised a cruel hand and struck him full on the side of the head. Arthur was unprepared for the blow; he reeled and fell heavily to the floor, striking his head again, and lying insensible. Ada gave a stifled shriek, but Doris never uttered a sound. She looked at Ralph, with wide unflinching eyes, and pointed to the door. Brought to his senses by the horror of what he had done, he realized that he had lost her forever, and it seemed as if his life went from him. Silently, sullenly, he obeyed the white, determined finger, and went out with his despair.

"Oh, is he dead? Has he killed him?" sobbed Ada, as Doris knelt by Arthur's side, and took his cold hand in hers.

"No, no! Some water, quick!" With icy, trembling fingers, she lifted his head to her knee, and bathed his face and forehead. In a few moments he opened his eyes, and looked wonderingly at Doris; then the agony of the scene came back to him.

"Doris, don't be frightened—I'm not much hurt, indeed; I can get up—I can in a minute."

"Don't—don't try."

"I didn't tell first, did I? He made a mistake; won't you tell him, Doris? He never struck me before—never. He was always good to me. Oh, my head aches! He thought I made—trouble.

"My darling, how cruel!"

For the first time Doris broke down, and wrung her hands, but still her eyes were dry.

"Dear Doris, it's nothing. Aren't you glad I'm not much hurt? Forgive him, Doris!"

"Never!" The girl's lips were set, and there was a cold light in her eyes that Arthur had never seen before.

"I could never get over his deceiving me, and his—his *dishonesty*, and now, cruelty."

But Arthur's nerves were completely upset, and he sobbed so distressfully at this that there was nothing to do but to help him into his own room, which was next to Ada's and put him to bed. They undressed him, and got him as quiet as they could, but Doris felt that a doctor ought to be called. They could not tell the extent of the injury to the head. But Ada objected to the exposure, and Doris, also, was sorely perplexed.

"Wait for night, and see how he is," said Ada."

"I am afraid," said poor Doris, holding him as if her only comfort was in being near him.

"Oh, Doris, Doris," he sobbed, "you will never be my sister now."

"Always—always your sister! Not Ralph's wife, but your sister and your friend, my darling! Do try to lie quiet, to please me, to *comfort* me, Arthur!"

"I will, indeed I will!" He was quieter after that, but was ill and feverish all day. Doris felt as if nursing him were all that saved her from an agony too great to be endured. By evening he was so much better that she had no more fears on his behalf. There was no serious injury; he had been stunned by the blow, and overcome by nervous agitation.

Ralph had gone away on the noon train. Ada was obliged to confront a new difficulty in laying the matter before her aunt, Mrs. Cole. This lady was a sister of Mrs. Burney, but had lived in another city until the past year. She had known almost nothing of her niece and nephews, and when she came to New York, was relieved

to find them "presentable," and had entered into an agreeable intimacy with them. She had consented to play chaperone to Ada this summer, with special pleasure in the anticipation of her engagement to Mr. Sennett, and all had gone smoothly until this catastrophe burst upon the family like a thunderbolt. Now Ralph had, as Mrs. Cole expressed it, "proved himself his father's son," and had brought unpleasant notoriety upon her, and disgrace upon the whole family. She was furious, and would have enjoyed making Ada suffer for her brother's wrong-doing, could she have done so with any show of justice. As it was, she showed more indignation than sympathy. She insisted that all parties should leave the house without delay, but did not propose to accompany Ada to New York. Her plans had been laid to spend a week or two at Saratoga, and thither she prepared to go at once, to restore her nerves and recover from the shock she had experienced. Ada and Doris could do as they liked.

Doris telegraphed to the house on Twenty-third street, to know whether her old room, which was to have been rented for the summer, had yet been vacated. The answer came, to the effect that the room was ready for her, and she set about packing at once. Ada at first did nothing but weep, but Mr. Sennett's loyalty and kindness were so comforting, that in a short time she began to regard the whole affair as a mere trifle, unduly exaggerated by silly, over-sensitive people like Doris. Nine girls out of ten, she thought, would have given Ralph a little admonition, and would then have been content to kiss and be friends, pitying him for the scrape he had got into, and loving him all the more. But Doris was one of your high-standard kind of people, who are too troublesome to get on with! Ada did not tell her thoughts to Mr. Sennett, however.

What to do with Arthur was the next question. He had a dread of meeting Ralph, and the latter would probably wish to avoid him. But Doris clung to him with all the strength of her desolate heart. "Let him come with me," she said; "there is room at Mrs. Bell's. Please, Ada, I want him now more than you do!" So it was settled for the time.

They got off as quietly as possible. There were a few brief, embarrassed leave-takings, a weary, seemingly endless journey, under the kindly care of Mr. Sennett; and then—the old life again! The old life; but how could Doris face it?

(To be continued.)

CONFIRMATION.

Canon Wynne, in the *Clergyman's Magazine*, suggests a series of lectures on the following outlines, as a good course of instruction for a Confirmation class:

The lessons divide themselves naturally into three groups, in connection—first with the Confirmation service; secondly, with the Baptismal service; and thirdly, with the Holy Communion.

In the first group of lessons, using the Confirmation office as the basis of our teaching, we have to emphasize the self-dedication on the part of the candidate, the prayer and laying-on of hands on the part of the bishop. Thus we have Confirmation in its active aspect, implying decision of heart and public confession of our Lord: and in its passive aspect, leading us to think of the gift of the Holy Spirit, prayer for it, expectation of it, and joyful use of it.

In the next group we have baptismal privileges and responsibilities. Parts of the Baptismal Office and parts of the Catechism supply our keynotes: and in the teaching of Scripture and the teaching of experience we trace the things we have to give up, the things we have to believe and to do. In considering the dangers of the world, the flesh, and the devil, and our duties to God and our neighbor, such close and careful instruction is to be given as will open out to the conscience the reality and awfulness of sin. The sense of sin awakened prepares for the great truths of our Creed—the Fatherhood of God, the Salvation of Christ, the Grace of the Holy Spirit.

Then, by natural sequence, we are led to our third group—the truths, the duties, the privileges connected with the Sacrament of the Lord's Supper, to which Confirmation gives admission, and for the intelligent and faithful reception of which Confirmation instruction should always prepare.

Supposing, then, that we can secure eight meetings of our class before the Confirmation day, I suggest that we should divide our subjects between the eight meetings as follows:—

I.—Confirmation in its active aspect. The answer to the bishop's question. Decision for Christ. Confession of Christ.

II. Confirmation in its passive aspect. The laying-on of hands. The gift of the Holy Ghost.

III.—Baptismal promises. Sins to be given up. Duties to be done.

IV.—Baptismal promises. Truths to be believed. Heart-dealing with God.

V.—The Holy Communion as a duty.

VI.—The Holy Communion as a means of grace.

VII.—Preparation for the Holy Communion.

VIII.—Gathering together of former lessons. Special final instruction.

TAMPA, FLORIDA.

FROM A CORRESPONDENT.

A fort. A hospital. Some tents with soldiers. Majestic growth of live-oaks, interwoven by wild vines into natural arbors nearly a hundred feet high. Beyond, stretching away to the south 30 or 40 miles, as fair a sheet of water as human eye ever rested upon. Here and there an island, long and narrow, green as an Illinois cornfield in June, looking like a slice cut from another planet and dropped into these bright waters. Above the snow-white beach, a stately grove of palmetto, standing so thick that a deer could scarcely pass between them. Behind this, a boundless plain of pine land, interspersed with clumps of cypress, and dense hummocks of bay and magnolia. What lies hidden beneath this wanton luxuriance of blooming evergreen, we need not know, and had better not venture to investigate. Around the fort, and along the margin of a respectable river west of it, lies a huddle of low houses, hardly worth calling a village. This is Tampa twenty years ago.

Now give me your hand, and let us climb the dome of the new court house. Is it not worthy of Washington? What see you below and around? The same bright gleaming bay. The same softly gliding river. Broad wharves and lofty warehouses. Huge business blocks of four and five stories. Hyde Park av., a street of palaces a mile long; Florida av., competing with it in beauty, and twice as extensive. Three banks on Franklin st., and more real estate offices than you can safely count at this altitude. Six good hotels on this side of the river, and on the other side the grandest one in the world. Streets everywhere teeming with people and alive with commerce. Twelve places of worship, a number of them having spires, and towers and bells. Those white specks are a fleet of fishing smacks laden with all that is worthy of the net. Beyond the port two great steamships are passing each other, two huge shuttles weaving two hemispheres together. The whole east side of the bay, one vast field of phosphate, containing the future fortune of many a millionaire. Two trains just arrived at their respective stations, full of passengers from the North. Two others just starting out to return with more. Most of these will spend the winter here, while the rest go on to Cuba. That smoke toward Ybor is from the engine of the street railway. Those six large buildings beyond are segar factories, each working its legions of Cubans. A cordon of gardens and orange groves encloses the town, stretching away to the north beyond the line of vision—fit promenade for Olympian gods and goddesses. A little sandy, it is true; but the deities, perchance, are more indifferent to that than the mules. City of splendid possibilities, certainly—the Liverpool and London of generations to come—on which one fancies he would like to look down a hundred years hence. But "the sun is sinking fast," and we must descend, for here a very narrow belt of twilight divides night from day. Already the electric lights are gleaming along the thoroughfares, and soon the whole scene will be ablaze with their splendors. This is Tampa, to-day.

In the autumn of 1871, a handful of Church people were found at this end of the earth. Bishop Young sent them a missionary, the Rev. R. A. Simpson. He organized a Sunday school, and the next year presented a class for Confirmation. Two years, however, was the limit of his labor here. Then, for a long time, there was no service but what the Bishop himself could give. Next came from Central New York, a Rev. Mr. Dodge, and the little band was glad to worship in the Masonic hall, the county court house, or wherever they could find a place. Most of them being ladies, they organized a guild, held a bazaar, and with its proceeds bought a lot for a church building. But this was all that was practicable for the time, and shortly they were again without a leader. The Rev. R. W. Memminger, coming from Charleston to his winter home at Gadsden's Point, found the mission deserted and gave it a gratuitous monthly service, which he continued until 1877.

Then came the Rev. J. H. Weddell. He took charge of the mission in connection with another on the Manatee River. In a few months, financial matters caused his return to New York. During his brief incumbency, services were held in the vacant meeting house belonging to the Baptists. When he left all regular worship ceased for five years and a half, except what he could furnish during a brief annual visit. In 1883 he returned, and took up his residence in Florida, holding service in St. Andrew's two Sundays in each month. The Orange Grove Hotel, the school house, and the court house were successively the scenes of his public labor. The Church was little known and very unpopular, and it was through no small tribulation that any could enter into the kingdom of God.

With great difficulty Mr. Weddell undertook the building of a church. Half of the lot was sold to furnish funds. Most of the lumber came in a schooner from Pensacola. The faithful missionary wrought at the work with his own hands. The ladies resorted to various expedients to help forward the enterprise. All contributed what they were able, and begged more from others. Thus the house was finished and partially furnished without contracting any debt. When the Bishop came, in 1885, he realized the importance of the mission, and advised the surrender of other labor in its favor, so that St. Andrew's might have service every Sunday. This arrangement continued till 1887, when one Sunday a month was given to Thonotosassa.

In the spring of 1888, a resident clergyman seemed necessary, and the Rev. Chas. Thorp took the position. He remained only one year and then removed to Texas, leaving many traces of good work in Tampa. After his departure, the place was temporarily supplied by different men until the middle of October, 1890, when the Rev. J. Cross, D. D., LL D., transferred from Central New York, came to reap where so many had sown. The parish school was dead, and he immediately transformed the shed in which it died, into a comfortable rectory. He instituted an afternoon service in the church for the St. James' mission. A colored priest, Mr. Wilson, came to his help, and a chapel was built for them in a more convenient location. During the last year the church edifice has been enlarged, and adorned with several handsome memorial windows, and a noble gothic tower, in which hangs a fine bell, weighing more than two thousand pounds. On Sunday, the 3d of January, Bishop Weed made his annual visitation, preaching twice, celebrating the Holy Feast, and confirming a class of twelve. On the 27th and 28th, the Southern Convocation held a session of unusual interest here, entertaining a number of guests from other dioceses, and discussing with much vivacity questions of vital import.

Tampa is a rapidly improving town, full of energy and enterprise. Many thousands come hither for the winter, a good proportion of whom are Churchmen; but few report themselves as such, and fewer still seem disposed to give the struggling mission much material aid. They are mere sojourners in quest of health or pleasure, devoting themselves to the gun and the rod, speculating in real estate and phosphates, preferring to bestow their charities in New York, Boston, and Chicago.

From first to last, St. Andrew's mission owes its growth and prosperity under the grace of God, largely to the zeal and liberality of its ladies. It has two guilds—one of matrons, and the other of maidens—always ready for every good work.

LETTERS TO THE EDITOR.

BISHOP SEYMOUR'S NEW TRACT.

To the Editor of The Living Church:

The executive committee of the Church Unity Society, consisting of the Bishop of Pittsburgh, the Rev. Walker Gwynne, and the undersigned, has been appealing for nearly two years for funds to publish and mail to all the ministers of the denominations in the United States, four papers on the Church and Unity. The response has not been sufficient to enable the committee to proceed with the work; enough has been subscribed, however, to publish a limited number of one of the papers. The committee has decided to delay no longer but to proceed with Bishop Seymour's tractate on the Historic Episcopate—a pamphlet of more than forty pages, prepared with care and labor, for this especial purpose—which will be sent by mail to probably ten thousand ministers of the denominations, and to as many more as the funds will permit.

The wide distribution of this treatise can-

My Nerves Are All Right

And I have gained 10 pounds in 6 months, as the result of taking Hood's Sarsaparilla, says Mr. B. H. Rose of the firm of Rose & Eddy, Rochester, N. Y. "I had almost

Chronic Dyspepsia

My digestion being very bad, and I was broken down from overwork so that I could not sleep nights. But my stomach is now in perfect condition, and for all the above benefit my gratitude is due Hood's Sarsaparilla."

"Water-Brash

And dyspepsia troubled me for 10 years, and after trying various things I concluded to take Hood's Sarsaparilla. The **effect is marvelous** as I seem to be almost entirely cured." J. M. JOHNSON, 427 10th Street, Toledo, Ohio. If you suffer from

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not fail, under divine blessing, of accomplishing very great good. Nothing of a like nature and on so large a scale has ever been attempted in this Church. The time is singularly ripe for such a venture of faith. The Historic Episcopate, which is the divine bond appointed for conserving the unity of the Church, is now, by a strange conjuncture, become the very bar that seems to hinder that unity, because of the wide and popular ignorance and misconception concerning it on the part of multitudes of Christian people.

To dispel this ignorance and to remove this misconception is our blessed privilege and duty. To put the episcopate, its real nature, its scriptural authority, its historic evidence, and its practical value, clearly and forcibly before the attention of our separated brethren cannot fail of producing results that can hardly be estimated and of hastening the outward unity of the Church. If the Church is ever to become the Church of this country, to gather the masses of the true fold, to exert her rightful authority, to fulfill her divine mission, it must be and can only be, by letting her light shine before men, and by proclaiming far and wide, and to every nook and corner of the land, the nature and the convincing proofs of her divine commission.

The committee now makes a final appeal for liberal offerings to carry on this important work.

WILLIAM S. SAYRES,
General Secretary and Treasurer.

Broken Bow, Neb.

A WORD OF COMMENT.

To the Editor of The Living Church:

In connection with a question that is certainly of vital importance to the Church, in my reading the other day, I came across the following. The subject is the 18th Article of Religion. The writer, after commenting on the fact that the Church of England, unlike the custom of the early Church, has generally avoided enforcing her teachings under the penalty of anathema, adds: "But there is one remarkable exception to this moderation." "The Church of England" in which case the Church in America is also included, since she has adopted this article without change, "anathematizes one error, one spiritual sin, the sin of latitudinarianism, and this, because the latitudinarian spirit finds its logical basis in the abnegation of all objective truth whatsoever." "It is the principle that nothing is so certain in religion that it need be insisted on: that one view is as good as another view: that it does not much matter what people believe if their morals be good: in short, that there are no truths for which a man ought to be prepared to die, no revealed will of God, to deflect from which is ruin to the spiritual nature." This is the position that the Church opposes with all her spiritual, God-given, power of anathema, a power that she hesitates to use in the case of any other sin. But she does use it in this case to counteract, if possible, the baneful influence of a theology that is so broad and comprehensive that all views of man, no matter how mutually exclusive or distinctive they may be, are to be allowed the protection of her fold. The same writer under Article VIII, on the Creeds, says:

> The essence of a revelation is that it must be definite. We cannot conceive God announcing any thing to His creature which is not precise.
>
> There is no scope for selection of this or that doctrine, which speaks especially to this or that soul. The one question is, what is the sum of revelation?

And that revelation we know is built "upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone." The illustration of a ship appeals to me very strongly. The ark of Christ's Church is a boat with a keel. The keel is narrow like all truth, especially in religion, the essential articles of the Christian Faith. But the ship is all the better for having a keel. The Broads are trying to set the Church adrift on a raft, that seems very comfortable in calm weather, but the first heavy gale would tear it all to pieces.

B. T. R.

Manitowoc, Wis.

FOREWARNED.

To the Editor of The Living Church:

The old adage says, "To be forewarned is to be forearmed."

Last Lent some priests in several of the dioceses took it upon themselves to invite ministers not of this Church to occupy their pulpits, and in spite of the remonstrance, signed by a large number of influential clergy and laity, that was presented to their bishop. The offending clergy seemed to glory in the scandal they had brought upon the Church, and threatened to repeat the offence this coming Lent. If the threat is executed, all faithful Churchmen trust that there shall be no misunderstanding upon the part of the priest who invites and the minister that accepts the invitation, as was manifested last Lent.

The Church's law is clear and explicit upon the matter. In the preface to the ordinal the Prayer Book says: "No man shall be accounted a lawful minister of this Church, or suffered to execute any of the said functions except he hath hadaepiscopal consecration."

We shall be glad to receive into our pulpits any minister upon presentation of proper credentials. Let us hope and pray that this approaching season of Lent will be allowed to pass without disturbing the Church's order and unity.

Self-denial is an act of penance prescribed by the Church for her faithful children during Lent. A little charity towards the tender conscience of Churchmen will tend to cement the bond of unity in the Church, and bind us closer to the one great Head as brethren of the Catholic Church.

W. L. CULLEN.

St. Paul, Minn.

DEDICATION OF CHURCHES.

To the Editor of The Living Church:

In your article on the dedication of churches there is appended a "list of names already in use in our Church, but none of them applied more than once or twice." In this list occurs the name of St. Timothy. The undersigned has himself worshiped in two churches bearing this name, and he thinks that he has heard of at least one other. One of the churches to which he refers is located on the corner of Reed and Tudor streets in the city of Philadelphia and the other is at Roxborough, a suburb of Philadelphia.

And now a word about the black-letter days of the English kalendar. It will certainly emphasize the strength of our position and weaken Rome if we bring into prominence and show honor to saints who never acknowledged the authority of Rome. Such saints there were in the early British Church. WILLIAM F. SMITH.

Philadelphia, Pa.

To the Editor of the Living Church:

Referring to articles in THE LIVING CHURCH, of Feb. 13th, "Dedication of Churches," I would say that within a radius of less than 20 miles of our city hall, are *four* of our churches dedicated to St. Martin, viz.: St. Martin's, Radnor; and St. Martin's, Marcus Hook—both of Delaware County: St. Martin's, Oak Lane, and St. Martin's-in-the-Fields, Philadelphia.

F.

OPINIONS OF THE PRESS.

The Christian at Work.

ENDOWED PARISHES.—It looks very much like perpetual endowment, this bit of news does, which tells us that at the last annual Council of the diocese of Western New York, Lewis Stockton introduced a canon, requiring each parish to make an annual collection toward a sinking fund, which is to be added to until the interest on it will equal the annual income of the church. This matter of an endowed church is one that has two sides to it. A church like Trinity, having a large endowment, may use it to good purpose, but here its province ceases; for what is there left to the congregation of worshipers to do? Nothing; for they neither pay the salary of the pastor, the organist, or choirmaster. They meet, and sing, and pray, and listen; they sacrifice nothing. There is no community of organization for carrying on a beneficent work, for it is all provided for by endowment. We are not now criticizing Trinity's methods; but only point to the fact that endowment does not set in motion the wheels of individual activity, but rather puts a brake upon them. It is not an endowment of money that is needed in our churches, but an endowment of grace bestowed upon the individual membership, leading to activity in all directions of beneficence. We are in no danger, at the close of this nineteenth century, of falling into self-righteousness of good works. The words of our Quaker poet still remain true, that

> "The Blessed Master none can doubt,
> Revealed in holy lives."

And a life of true holiness, where the ability for work exists, is a life of true Christian activity.

Home; or ——— ?

A seasonable and a serious question for many. The "cold" of the autumn has developed into disease. Business or society—the winter's confinement, or its weather, has made them weak and depressed. The family physician looks grave, and finally says a change of air is "the only thing." Where shall it be? The Seashore, the Mountains, the South, all have their features, but Home, sweet home, has comforts of its own—not to be found in the world elsewhere. The matter of expense also often makes the full cup of trouble overflow.

To any such, reluctant to go away, we would say, investigate what science and skill can do for you right where you are. The Home Treatment of DRS. STARKEY & PALEN will give you a change of air in your own room. Their COMPOUND OXYGEN is richest air, charged with magnetism—full of ozone. It is life for the lungs, blood and nerves; not a drug to tax the weak system.

We invite the fullest investigation from all. Twenty-three years of success grounds our confidence. We offer a book of explanation and of the most convincing proof. Before you leave home, remember that if a change of air will benefit you, it can be had where you are; if relief and ease is only possible, you can get it at home, where it will be relief indeed. The book is to be had for the asking only.

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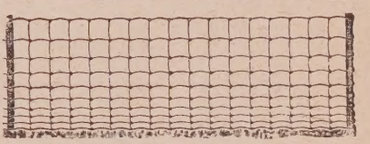
and a little *Pearline*, and you have the best preparation in the world for washing and cleaning. It will do everything except harm. Use it on your clothes, your dishes, your paint, and your person. Try it on something that you think is too delicate or too difficult. It will silence your doubts in the one case, and save your strength in the other.

Send it Back

Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, do the honest thing—*send it back.*

231 JAMES PYLE, New York.



They Met By Chance, the Usual Way.

He writes: "I have been visiting a relative at So-and-so. *I fell in love with your fence* and want the agency for this county." The Coiled Springs always reciprocates such advances, especially if he is a *practical farmer*. The match is made and they are happy ever after.

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WHAT TO DO UNTIL THE DOCTOR COMES.

BY CHRISTINE TERHUNE HERRICK.

To begin with croup, that terror of all parents whose children are subject to this malady. The mother who has once been roused by the hoarse barking cough so unmistakable in its warning, is never likely to forget the thrill of terror which seemed to make her very heart stop beating. No matter whether it be true or false croup, the alarm at the moment is the same, and in neither case is there any time to be lost. If the cough does not seem very tight, and is not accompanied by strangling, begin giving syrup of ipecac in doses of fifteen drops every twenty minutes. Continue this until the child's breathing is relieved, or until he vomits. But should he awake with symptoms of choking and great difficulty of breathing, administer at once a teaspoonful of ipecac into which has been stirred a good pinch of powdered alum. Should this not cause vomiting in fifteen minutes, repeat the dose, and assist its action by making the child drink a cupful of warm water, Place him in as hot a bath as he can bear, about 100 degrees, and keep him there at least ten minutes, spreading blankets over the tub to prevent the water cooling. He should be supported in a reclining position, so that as much of the body as possible may be under water, When he is taken out, roll him at once in heated blankets, and put him to bed in a warm but well-ventilated room. He may sometimes be relieved by inhaling steam. If possible, get a doctor immediately.

Take great care the day after croup that the child is not exposed to cold. There used to be a comforting theory current that no child ever had the croup after midnight, but, alas! time and experience have proved this a pleasant fallacy.

On the principle that an ounce of prevention outvalues a pound of cure, it is wise to try and check a cold at the outset, and not allow it to gain too much hold. A cold in the head may sometimes be arrested in its first stages by camphor; but this, like all other drugs, should only be given by the physician's order. In a feverish cold, aconite, mixed in the proportion of half a drop of the medicine to a teaspoonful of water, taken by the child every hour, is often marvellously efficacious; but this, too, should not be administered unless prescribed by the doctor. as it is said to be very dangerous to some constitutions.

It is always safe, however, to fight against a cold by external applications, as camphorated oil rubbed upon the throat and chest and between the shoulders, this is admirable for children; or vaseline, similarly applied. In influenza, a little relief is sometimes obtained by painting the inside of the nostrils with a camel's hair brush or a tiny swab dipped in melted vaseline. This process will answer for young children, but older persons may snuff up the vaseline.

A mustard foot-bath is often helpful in the first stages of a cold. A good handful each of mustard and coarse salt should be stirred into the water, and all chills must be avoided afterward.

For an ordinary sore throat, the outside of the throat may be rubbed at night with wet salt, and the neck then bound with a narrow strip of flannel. Rubbing with camphorated oil is often beneficial in incipient sore throats. The old-fashioned pork and pepper may also be used for this trouble in children. For constriction of the lungs, a mustard plaster should be applied, and the surface of this should be spread with sweet oil or white of an egg to prevent blistering the skin. A hot bath is valuable in the first stages of congestion of the lungs, as it is also in infantile convulsions and in sudden brain trouble. In the last-named attack, ice should be applied to the head and a hot-water bag to the feet.

For nausea, either with or without vomiting, there are several simple remedies. Sometimes it may be checked by giving a little bicarbonate of soda, say a sixth of a teaspoonful, in a little water, for a child three years old. If the nausea proves obstinate, the child should be laid flat on his back, and hot applications put on the pit of the stomach, hot spirits, a hot-water bag, or a mild mustard plaster. In cases where these fail, ice is sometimes applied in the same locality with better effect. After an attack of sick stomach the digestive powers should have complete rest for a while; and when they are put to work again, it should be at light tasks. The patient may take milk and lime-water, or hot milk, and Vichy or carbonic-acid water, in small quantities, and at intervals of an hour or so, bringing the stomach back to its duty by degrees.—*Harper's Bazar.*

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